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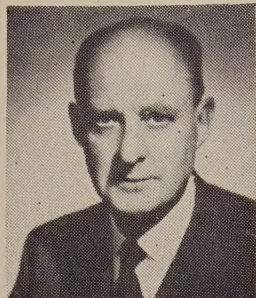
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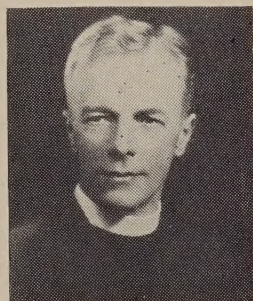
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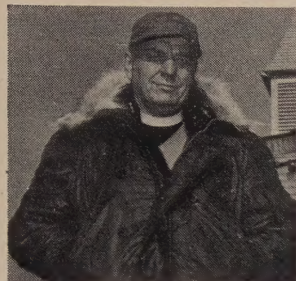
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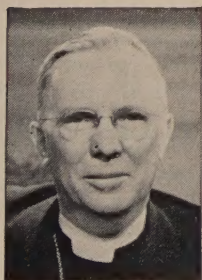
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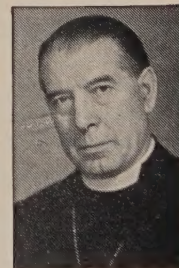
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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Just Talk

A LARGE part of teaching is done by the spoken word. In one way or another the teacher must address words to the class, and hope to have the pupils respond in words that make sense. Whether by the story, the drill, the discussion, or direct command, teachers must use language often. Because conversation is the medium of nearly all human meeting, its use and abuse should be given careful study.

Because talk is so natural, it may readily degenerate into a mere passing of time, a covering up of lack of preparation. And the worst part is that the glib teacher thinks he is so wonderful. He says, "I told 'em! I sure was going good this morning."

A child who sat under such a teacher was asked what they did in his class.

"Oh, we just talked some more," he replied listlessly.

Every eager person is in danger of becoming a bore, and not realizing it. At the reception you watch the crowd pausing for a little with the old Colonel. One by one they excuse themselves to join other groups. The old Colonel talks on and on, holding those he can, but across the hall someone says, "Poor Mr. Jones — he can't get away from the Colonel!"

If teachers would learn a few stock openers and approaches it would help. For example:

"We might find some way to help with the Christmas party." (Permissive, suggestive, starts response.)

When restlessness seems about to break out, promise the next item in your outline: "Now, in just a minute we are going to. . ."

"How can we find the materials to make. . .?" (Challenge, throwing them on their own.)

"Today, can we carry on what we were doing last week?" (Recall, review.)

Call for opinions, "How many of you think. . .?" And then be sure to follow up with, "Why do you think so?"

"If we go into the church, what shall we look for?" (Imaginative planning, anticipation.)

The real cure for "just talk" is planned variety. Let a talkative teacher ask himself, "Yes, I'm afraid I do talk

too much — but what else can I do? I'm supposed to teach them — If they don't pay attention. . . ." Can such a person change his style? Can he stop blaming the children, and look about for some simple teaching devices?

In a certain parish there was a very aggressive teacher who was admired by many who said that she "certainly knew her Prayer Book." But there were troubles about discipline in her class nearly every Sunday. The latter part of each session was marked by confusion, and the sending out of one or two of the boys "because they were disrespectful." One of these was frequently a lad of unusual intelligence, from a good Church family. The truth was he got the lesson quicker, and often already knew the facts. And since he was not asked to do anything more than echo the bare facts in drill, no wonder he grew troublesome.

Recognizing that this was a deep seated disease, and one existing in other classes, too, the rector arranged for the problem to be role played at a teachers' meeting. He coached one teacher in advance to over-act the talkative teacher, and another, to be the boy of superior mind. Discussion showed that some teachers blamed the boy.

The rector then announced, "Scene Two: The boy soliloquizes at home," and the "boy" (another person given the part) remarked, "I don't think she's fair. I knew all that. Why don't we ever do something that's any fun?"

In a reënactment, the problem teacher was induced to take the part of the boy and seemed to catch the boy's point of view. Discussion showed that more blamed the teacher.

Was she cured? She did better after that; but such things are deep rooted.

"Break it up" is the advice for the talker. But how? What else? Answer: Anything else that leads to activity, new experience, and original expression. Activity is the counterpart, yes, the goal of talk.

Probably half the cases of our so-called "discipline" stem from this condition. But worse than surface disorder, the children are unquestionably learning very little, and are building up an inner resistance to religion.



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A Weekly Record of the News, the Work,
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Things to Come

NOVEMBER 1953

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22	23	24	25	26	27	28
29	30					

DECEMBER 1953

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26	27	28	29	30	31	

November

29. First Sunday in Advent.
30. St. Andrew.

December

1. National Council meeting, Seabury House, to 3d.
6. 2d Sunday in Advent.
13. 3d Sunday in Advent.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. 4th Sunday in Advent.
21. St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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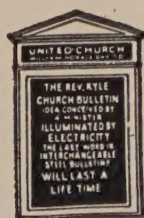
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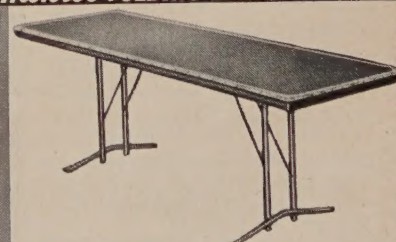


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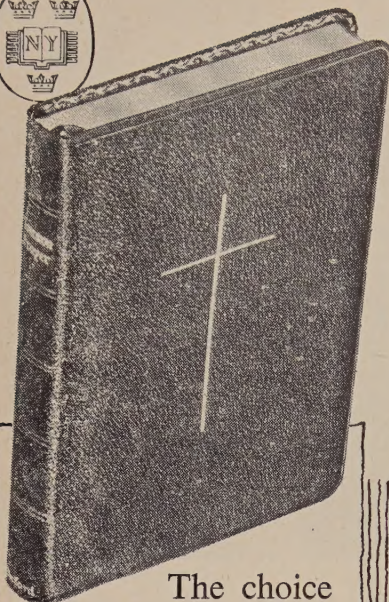
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Tribute from a Layman

THE death of Canon Thomas A. Sparks calls for a tribute, however brief, from a layman who knew him well for fully 30 years.

I can recall few men in or out of Holy Orders who have impressed me for so long a time. Dr. Sparks was always ready and even eager to respond to any request when I was arranging the services of one of our metropolitan churches during the interim between rectorates. His forceful, eloquent presentation of our Faith deepened my desire to keep our downtown parish alive for a new era of usefulness to the community it had been serving for a century past. My personal chats with Canon Sparks revealed his sunny, warm, and humorous personality. He was no sanctimonious hermit removed from this mad-dening world and all its strife. He was a man of sound convictions but entire willingness to listen, to counsel, and advise.

All in all, he was "a high priest after the order of Melchizedek."

SAMUEL WHITE PATTERSON,
Professor Emeritus,
Hunter College.

New York, N. Y.

Signifying Non-Roman

WHY does THE LIVING CHURCH so constantly get unduly upset by the word "Protestant"? The paper always seems to interpret it as meaning "non-Catholic" when for an Episcopalian it ought to mean "non-Roman." Our faith is basically Catholic and Apostolic and for that reason I wish the title of our Church were simply the Episcopal Church. We can hardly think of our mother Communion as the Protestant Anglican Communion. But since our title contains the word Protestant to insure our permanent separation from all purely Roman associations, let us accept it as signifying non-Roman and not have such a fear that it denies our Catholic and Apostolic heritage.

The very title "Reformation" is unfortunate. The Restoration would be much more descriptive for it would indicate not that we were creating something new but were returning to our ancient and precious heritage.

(Rev.) RICHARD GREELEY PRESTON,
Rector, All Saints Church.

Worcester, Mass.

Before Passing Judgment

SINCE we "only see what we know how to look for," your cover picture of St. George's Church in St. Louis Park, Minn., [L. C., October 25th], would certainly invite a deluge of denunciations from the self-styled art critics among your readers.

Your editorial on the matter [L. C., November 15th] revealed, in most respects, a good, healthy attitude on the controversy surrounding so-called contemporary art. If all of us could sustain the same cultural background shown in your views and still refrain from passing snap judgment, the

relatively inconsequential nature of dehumanized avant-garde art would not exist as a problem.

The weak spot in your commentary seems to be that you have fallen for the very argument used by these abstractive charlatans as an excuse for their spatial integrations and meaningless symbols; that is, that the camera in its "perfection" has taken over for man in the true representation of nature. Let me say that the camera, with its one eye, will never be able to breathe life and character into its creations as does the average, serious traditional artist of today, and unless we intend to spend the rest of our lives adorned with "3-D" glasses, that same camera art will forever be limited to two dimensions.

The cover picture in question would certainly bear out the proof of the above. Let well meaning critics see the sculptures with two eyes and in their own proper setting, before passing judgment on the camera's limited facsimile. Then, and only then, can they be said to be "grotesque" or "irreverent" [the Rev. Arthur M. Ackerson, L. C., November 8th].

Michaelangelo once said, "Even the eyes of the untrained can see beauty when it masters them."

VERNE C. HOHL.

Holland, Mich.

A Hideous Conglomeration

THE first article of news [L. C., Nov. 1st] proclaimed that the "Communion Service was Tested" at the Cathedral of St. John the Divine, New York on October 19th, and will be further tested on December 7th.

Certainly everyone ought to agree that there should be some method of testing such a hideous conglomeration as the Liturgical Commission is trying to foist upon the Church, but the question still remains how actually could it be tested . . .

I feel quite disturbed about such a matter as this because recently my parish made a request of the Bishop of Maryland to celebrate our 150th anniversary of the first celebration of the Holy Communion in this city, and we sought permission to use the service as it was used in 1803. Our answer, quite properly, was that the Bishop had no authority to permit any service but that of the present Prayer Book.

If Bishop Powell cannot authorize that which was once official, how can Bishop Donegan authorize that which many hope and pray will never be official? . . .

What is the difference? How do we get around the difficulty and keep bishops and priests alike confined to the laws of our Church? We are facing it all the time so why not really face it, and fight it out in a General Convention?

(Rev.) H. M. RICHARDSON,
Rector, Emmanuel Church.

Cumberland, Md.

Editor's Comment:

For action taken on this subject see House of Bishops' report, this issue.

The Living Church

"WE BLESS THEE for our creation, preservation, and all the blessings of this life; but above all, . . ." This department has recently been exploring the subject of **innocence**, that only natural condition of mankind enjoyed at first by our first father and mother. At the same time, writers in our letters column have been turning over the question of a Church day in honor of creation.

ONE OF the reasons why **Morning Prayer** is an important part of the Church's Liturgy is its continuing emphasis on the subject of creation. The Old Testament lessons, the psalms, the canticles, and the prayers refer again and again to God's activity as creator and preserver, His rulership over things visible and things invisible.

PROBABLY the prayer of thanksgiving used by our Lord at the Last Supper ("and when he had given thanks . . .") began with a reference to creation, continued with a memorial of God's covenant with Israel and His deliverances of His people, and concluded with a reference to the current moment. This was the general shape of Jewish thanksgivings at the time and it appears that at first the Christian thanksgiving for redemption in Christ was added to the end of the Jewish blessings.

SOMEWHERE along the line, however, the thanksgiving for creation faded out. The great fact of redemption seemed to overshadow it (" . . . but above all, for . . . the redemption of the world by our Lord Jesus Christ"), and in addition the Church looked forward so vividly to the establishment of a new creation in Christ's Second Coming that the old, worn-out creation hardly seemed worth talking about.

BY THE TIME the Church developed a custom of setting aside certain days to emphasize special aspects of the divine plan, creation was lost in the shuffle. Morning Prayer brings back some of the ancient emphasis on the subject, but in your columnist's opinion a thanksgiving for creation should be included in the Communion service. And a feast somewhere toward the end of September or the beginning of October, at the time when parish life is beginning to get going, would make sense theologically and practically.

THE TROUBLE IS that new feasts don't get established by opinions published in magazines. They grow out of the devotion of individuals and parishes who care enough about a particular doctrine or saint or event to begin the observance unofficially, and the idea generally doesn't get warm enough to burst into flame unless it meets some vigorous opposition. We all agree that we have been created, and feel little impulse to flaunt our createdness in the face of scoffers.

THERE IS probably a better chance that the glory of **innocence** will be honored in the Church year through the feast of the **conception of our Lady** than through a feast of thanks-

giving for creation. Yet ought we not to remember with praise and thanksgiving that day when all the world was new, and God saw that it was very good?

SPEAKING of **innocence**, we innocently referred in last week's editorial to a book, **The Man Who Wouldn't Talk**, which purported to be a biography of a British agent in the French underground. It now turns out to have been a piece of pure fiction. The author, **Quentin Reynolds**; the publishers, **Random House**; and the **Reader's Digest**, which published a condensation of the story in its November issue were all fooled by the circumstantial yarn told by the book's subject, **George DuPre**.

"YOU CAN'T have much guts without God" was the message Mr. DuPre was trying to get across, and it fitted right well into our editorial subject. But the news came out in the middle of our press run, and some copies of the magazine came out with a paragraph referring to the book and others came out with a revised paragraph that got along without it.

IT IS STRANGE, but true, that some religious people have always had a hard time sticking to the facts. The dreary chore of distinguishing between **romance** and **reality** has been necessary from the very beginning of the Church. An ancient gospel purporting to be by Nicodemus, an epistle by Barnabas that Barnabas probably never saw, a pseudo this and an apocryphal that, were all rejected by factual-minded men in the early centuries of Church life. After 19 centuries, St. Paul's epistle to Timothy and Titus are regarded by most New Testament specialists as **works of fiction** (so far as they purport to come from St. Paul) which at best incorporate some fragments from the apostle.

THE MAN who merely wants to read his Bible in peace is likely to become irritated with such debunking efforts. But the scholars are right in insisting that facts are facts, and that our religion must be founded on facts. On the other hand, there are many reasons for reading the Bible besides the merely factual, and the Church has set the seal of its approval on Timothy and Titus as well as on the books of better-attested authorship. They are still **scripture**, no matter who wrote them. To the layman, who reads his Bible for devotional rather than historical purposes, the question of authorship is primarily one of curiosity.

IN GENERAL, however, the presentation of fiction as fact does not help the cause of religion. And this may also be a corollary of the doctrine of creation. The world of fact is the one over which God rules. And though we may think that we like a world of our own creation better, this is the beginning of every sin, the introduction of the principle of death, the acceptance of the serpent's invitation to be as gods, knowing good and evil.

Peter Day.



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THE MOUSE HUNTER

by Lucile Hasley

Mrs. Hasley's life as a Catholic convert, wife and mother has grown no simpler, we are happy to say. She is still in as many kinds of trouble and as funny about it as she was when she wrote **Reproachfully Yours**. This book has something new—five short stories, which show, surprisingly, what she can do when she is serious.

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SHEED & WARD New York 3

FIRST SUNDAY IN ADVENT

HOUSE OF BISHOPS

By ELIZABETH McCRACKEN

ISSUES

The Big Stretch

Significant issues that will make the big stretch out into parishes and missions all over the nation and beyond the nation were scrutinized by the House of Bishops¹ at its meeting in Williamsburg, Va., November 9th to 13th. The meeting is the only one scheduled between the 1952 and 1955 General Conventions.

Among the issues were the use of the services proposed for study by the Liturgical Commission of General Convention; procedure with regard to divorced persons, including the clergy, under the marriage canon; suggestions for study of the question of retirement of the clergy; a campaign to raise a \$4,000,000 capital fund for urgent needs of the Church; the duty of the Church to help meet the problem of alcoholism; and the need of chaplains for the Armed Forces. Progress in the plans for the Anglican Congress was reported; and a bishop for the missionary district of Spokane, the Rt. Rev. Dr. Russell Sturgis Hubbard, now Suffragan Bishop of Michigan, was elected.

SACRAMENTS

In the Hands of the Chief

The use of services proposed by Liturgical Commission came up at the first morning session of the House of Bishops when Bishop Gray of Connecticut offered this resolution:

"Whereas the synod of the Second Province has requested authorization for provisional use in parishes of certain forms of services proposed for study by the Liturgical Commission of General Convention, with reports of such use to be made,

"Be it resolved, that the consensus of the House of Bishops is as stated in the following:

"No general authorization for continued use may be made of forms of service which are substitutes for those forms of service which are now in the Book of Common Prayer, nor may such substitutes be used at times of regular public worship.

"However, for the purpose of promoting study and understanding of the forms of service proposed by the official Liturgical

Commission of General Convention, the Bishop of a diocese or missionary district may authorize the special use on a particular occasion of any one of the forms of service now proposed by that Commission,



COLONIAL CAPITOL
Bishops and burgesses.

i.e., the Holy Communion, Baptism, Confirmation, Visitation of the Sick, and the Litany.

"Further, it is suggested that opportunity for participation in such special occasions be given both clerical and lay members of this Church, and that reports on the experiences of such occasions be made to the Liturgical Commission of General Convention."

Bishop Donegan of New York said:

"We have authorized the use of the proposed services. We cannot judge the uses except by use. But we should leave the authorization in the hands of diocesan bishops."

Bishop Essex of Quincy asked a question which no one attempted to answer:

"How about the use of the Baptismal Service proposed? What would be a 'particular' occasion for the use of a Baptismal Service?"

Bishop DeWolfe of Long Island reverted to Bishop Donegan's speech:

"I agree with the Bishop of New York.

The only way to study the proposed services is by use. We need to study the Liturgy in action."

Bishop Fenner of Kansas also agreed with Bishop Donegan, but added:

"I agree with the Bishop of New York: a blanket permission would be unwise. It would be helpful to publish the Service of Holy Communion separately. Perhaps the Church Pension Fund would do this."

Bishop Donegan spoke again, saying:

"A printed copy should include all the proposed services. And it should be remembered that the Bishop is the chief liturgical officer of the diocese."

The House passed the carefully worded resolution.

SALARIES

Slightly Above Truck Drivers

Bishop Goodwin of Virginia reported to the Bishops for the Joint Commission to Study Pension Plans and Clerical Salaries, which had met in Williamsburg just before the meeting of the House of Bishops. Bishop Goodwin startled the House when he began:

"The salaries of the clergy rank a little above those of truck drivers. Clerical salaries are the only salaries nearly the same as truck drivers.' It is true that clerical salaries have increased, but not keeping up with the increase in the cost of living.

"We considered various plans for increasing pensions. The Church Pension Fund explained that employment of the retired clergy could not solve the problem. On the contrary, it would affect the Church Pension Fund adversely. If a retired clergyman continues to serve his old parish, or goes to a new parish, there is no pension premium paid for him, as there would be for an incumbent under retiring age. The Fund will thus lose money, and also its actuarial balance would be disturbed. The only solution of this problem is diocesan supplementary pensions, as some of the dioceses now give, notably Delaware."

Bishop McKinstry of Delaware, asked to describe the plan, prepared this statement:

"The Bishop and the people of Dela-

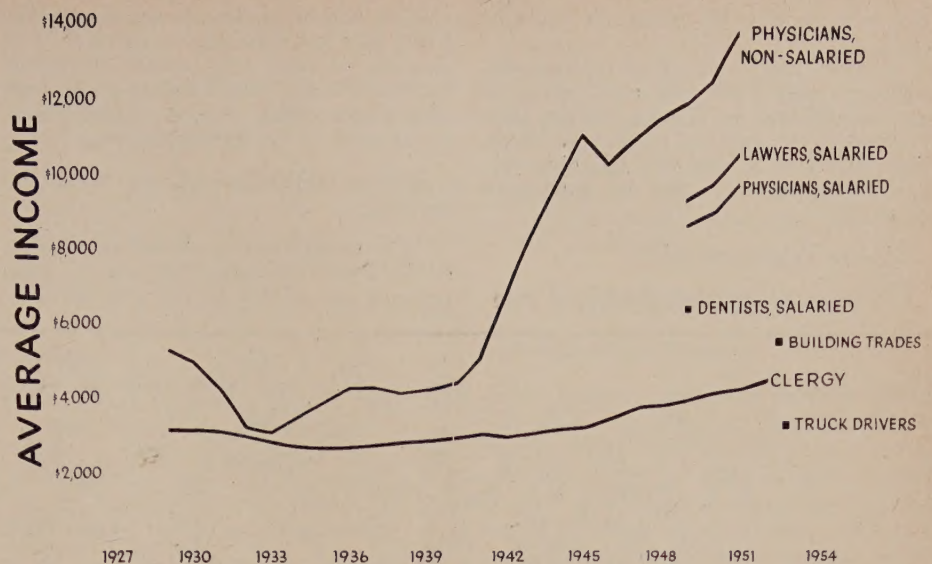
TUNING IN: ¹First Sunday in Advent — the liturgical "New Year's Day" — is always the Sunday nearest St. Andrew's Day, whether before or after. St. Andrew's Day is November 30th — this year the day after the First Sunday in Advent.

²House of Bishops consists of all bishops of the Episcopal Church, including coadjutors and suffragans, as well as bishops retired by reason of advanced age or bodily infirmity; all of whom have a seat in the House, a voice, and a vote.

are are building up a Clergy Aid Fund, with which to supplement the pensions of clergy who retire on the minimum pension of \$1,500. The Bishop believes that the objective for retired married clergy should be \$3,000 in pension, including the sum received by the clergyman from the Church Pension Fund and the diocesan supplementary amount. However, each case will be considered on its own merits."

The possibility of the Social Security Act being extended to include the clergy on a voluntary basis had aroused such interest that Bishop Goodwin requested Ernest W. Greene of Washington, D. C., to speak to the House of Bishops at that point. Mr. Greene said:

"We face the possibility of such legislation with mixed feelings. Some Church groups have thought that it would bring the intrusion of the State into the Church. Others are apprehensive as to its effect on the Church Pension Fund. Nothing, no matter how great a financial wind-fall,



CLERGY SALARIES
The increase is not enough.

The Church, the Nation, and Williamsburg

During special tours which took the visiting bishops and their wives to points of historic interest in Williamsburg, it was at every turn apparent that the town had been intimately bound up in the growth of the free nation and of the Episcopal Church in Virginia.

During the special session in the Colonial Capitol of Virginia, when President Kenneth Chorley of Colonial Williamsburg, Inc., extended a welcome to the Presiding Bishop and the House of Bishops, he said:

"Bishop Sherrill, you are sitting in the very chair Peyton Randolph occupied when he presided over the historic debates which did so much to shape the Republic. And, in this very room in 1779 Thomas Jefferson introduced his bill for religious freedom. Let us remember that when men had few rights anywhere, the Virginia burgesses stood up in these surroundings and proclaimed the doctrine of the rights of men everywhere."

Bishop Sherrill's reply to Mr. Chorley [see page 14] was adopted as the official statement of the House on Communism and Fascism.

On Armistice Day the Presiding

Bishop celebrated the Holy Communion at the Robert Hunt Shrine on Jamestown Island, original place of settlement of the English in Virginia in 1607. Historic Bruton Parish Church in Williamsburg offered the early morning Communion services attended by the bishops; this church is believed to be the oldest Episcopal church in continuous use in the United States. Indeed, it was the late Rev. Dr. William A. Goodwin, rector of Bruton Parish, who first dreamed of the restoration of Williamsburg (this project was later accomplished with the help of Mr. John D. Rockefeller, Jr.).

Morning and afternoon sessions were held in the Sir Christopher Wren Building, on the campus of the College of William and Mary. This building is the oldest academic structure in America and dates from 1694; the college was chartered in 1693 as an Anglican college. Another point of interest was the famous Tucker House, built by St. George Tucker, who settled in Williamsburg in the 18th century; he was an ancestor of the present assistant rector of Bruton Parish, the Rev. Herbert Nash Tucker, Jr.

would be worth an impairment of the Church Pension Fund. That Fund has never failed to pay one dollar of the amount promised to any recipient. The Church Pension Fund has survived the depression and three wars."

RETIREMENT

A Significant Memory

The subject of compulsory retirement of the clergy was introduced by Bishop Washburn of Newark:

"It is not the business of the Church Pension Fund to decide the matter of compulsory retirement. But they have the facilities for making a study of compulsory retirement, and are glad to make it. Mr. Robert Worthington, executive vice president of the Fund, is here, and will answer questions. I hope that constructive suggestions may come out of Mr. Worthington's answers. I repeat that the trustees of the Church Pension Fund have no duty or right to pass on retirement. Their only duty is the administration of the fund."

Bishop Peabody of Central New York said:

"Among the things to consider are these: (1) There is a shortage of clergy. (2) Most men at 72 [the age of compulsory retirement] ought to retire. (3) Some men of 72 are able to continue, either in their old jobs, or in less heavy work."

Bishop Dandridge, retired Bishop of Tennessee, said:

"It is wise for men of 72 to retire; but not to retire from the administration of the Word and Sacraments. They may choose to go on the Church Pension Fund;

TUNING IN: Before the amendment to the Social Security Act, that came into operation January, 1951, clergy employed in secular and semi-secular work in which their fellow employees were covered by Social Security were themselves

covered. Now, however, such clergy are eligible for Social Security only if they hold their positions without the consent of their bishops. If they are working with the consent of their bishops they are considered as exercising their ministry.

they may continue to work, on a yearly basis.

"I am a case in point. I retired from my bishopric; and I am now acting dean of Sewanee [School of Theology of the University of the South]. I think we have no right to say to a man who has given his life to the ministry that he must give up at 72."

Bishop Washburn said:

"There is a profound theological prin-

ciple on which assessments are made. The Fund does not have me or any individual in mind. It takes into account the whole body of clergy. The Fund is to be used according to their need, not according to the amount of his assessments paid."

Bishop DeWolfe of Long Island demurred:

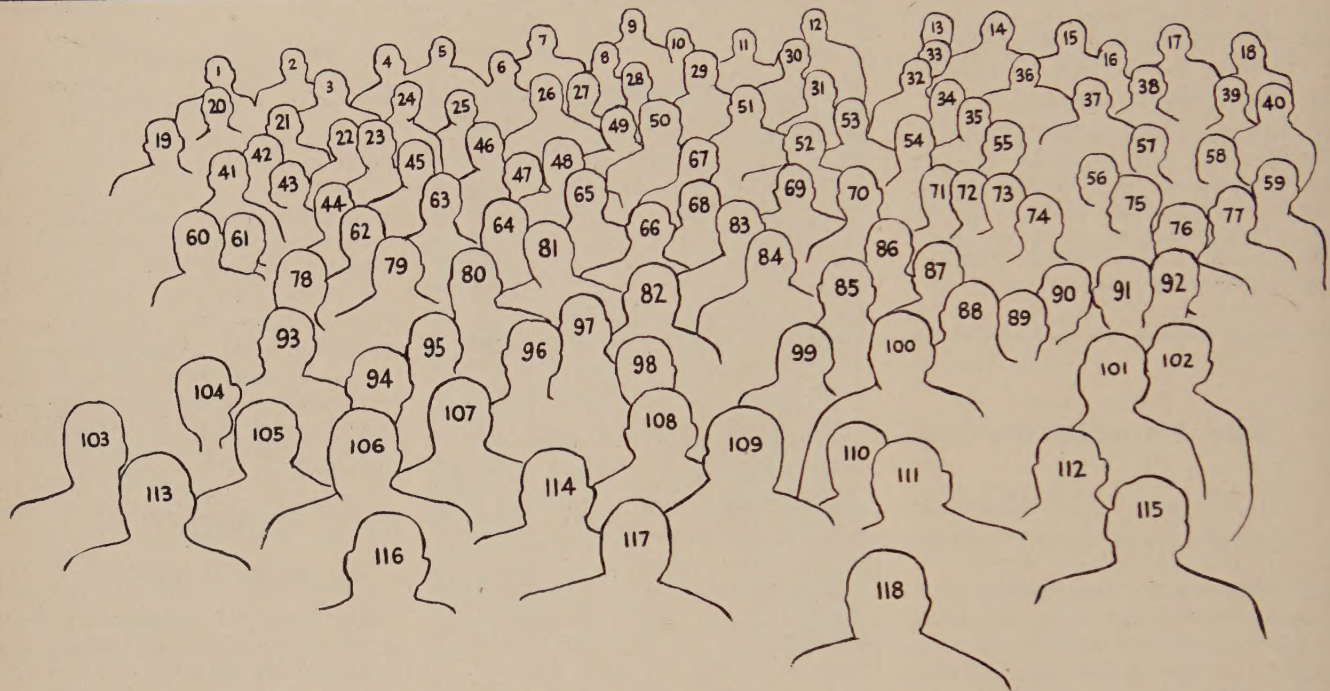
"The assessments are based on salaries, so the individual does come into it. Also, pensions are related to years of service."

Bishop Barnwell of Georgia said with some emphasis:

"It is no business of the Church Pension Fund what I do with my time after retirement."

Bishop Nash of Massachusetts shared a significant memory:

"I remember as a boy hearing Bishop Lawrence talk with my father [the Rev. Dr. Henry S. Nash] about the Fund, the



Bishops by the dozen assembled in front of the Christopher Wren building, Williamsburg, where they held most of their meetings, to have their picture taken [see cover]. They are identified here by number.

- | | | |
|---------------------|--------------------|-----------------------|
| (1) WEST | (42) DANIELS | (83) BLOY |
| (2) WARNECKE | (43) GIRAULT JONES | (84) SCAIFE |
| (3) CARRUTHERS | (44) EMERY | (85) SMITH |
| (4) WELLES | (45) NOLAND | (86) DUDLEY STARK |
| (5) BURRILL | (46) HEISTAND | (87) HINES |
| (6) CLINGMAN | (47) CLAIBORNE | (88) LAWRENCE |
| (7) GOODEN | (48) STERRETT | (89) DONEGAN |
| (8) BLAND MITCHELL | (49) BARTH | (90) LORING |
| (9) SALINAS | (50) CARPENTER | (91) GILBERT |
| (10) KELLOGG | (51) PEABODY | (92) BOYNTON |
| (11) McKINSTRY | (52) GESNER | (93) WALTERS |
| (12) MOSLEY | (53) HIGLEY | (94) HENRY |
| (13) BARNWELL | (54) HOBSON | (95) BRAM |
| (14) NOBLE POWELL | (55) RHEA | (96) PARDUE |
| (15) SHIRES | (56) STREET | (97) C. KINSOLVING |
| (16) PAGE | (57) RANDALL | (98) ARMSTRONG |
| (17) McNEIL | (58) HARRIS | (99) W. P. ROBERTS |
| (18) D. CAMPBELL | (59) REMINGTON | (100) MOODY |
| (19) ESSEX | (60) DUN | (101) WALTER GRAY |
| (20) STARK | (61) JENKINS | (102) LICHTENBERGER |
| (21) WILNER | (62) W. R. MASON | (103) DR. FITZGERALD* |
| (22) GOODWIN | (63) GRAVATT | (104) LOUITT |
| (23) HART | (64) KIRCHHOFFER | (105) WRIGHT |
| (24) A. KINSOLVING | (65) BAKER | (106) HALLOCK |
| (25) CRAIGHILL | (66) FENNER | (107) QUARTERMAN |
| (26) BARTON | (67) MURRAY | (108) SWIFT |
| (27) OLDHAM | (68) KEELER | (109) PHILLIPS |
| (28) AVERY MASON | (69) PENICK | (110) McELWAIN |
| (29) HUBBARD | (70) LARNED | (111) WASHBURN |
| (30) CHILTON POWELL | (71) CRITTENDEN | (112) MILLER |
| (31) CLOUGH | (72) CROSS | (113) BENNETT |
| (32) EVERETT JONES | (73) HATCH | (114) BLANKINGSHIP |
| (33) HALL | (74) GIBSON | (115) QUIN |
| (34) NICHOLS | (75) ALDRICH | (116) BROWN |
| (35) HIGGINS | (76) HORSTICK | (117) TUCKER |
| (36) DANDRIDGE | (77) KENNEDY | (118) SHERRILL |
| (37) DeWOLFE | (78) BRINKER | |
| (38) BENTLEY | (79) STURTEVANT | |
| (39) VOEGELI | (80) HUNTER | |
| (40) BRADY | (81) MELCHER | |
| (41) JUHAN | (82) WATSON | |

*The Rev. John H. Fitzgerald, D.D., secretary of the House of Bishops.

being inaugurated. Bishop Lawrence said that this enterprise was of the whole Church, raising a Pension Fund for the whole body of the clergy—and not each parish raising it for its own clergy. The Church, he said, exploited now many older clergy who ought to retire, but could not, because stipends were too small to permit savings."

Bishop DeWolfe of Long Island spoke here, referring back to the brief words of Bishop Barnwell of Georgia:

"I agree with the Bishop of Georgia. I have 15 more years before I must retire. When a man has reached the ripeness of age, he should not be prevented from exercising his ministry. St. John was not too old for martyrdom, nor too old to write the Book of Revelation."

A questionnaire was drawn up, the purpose of which was to gain an expression of opinion of the House of Bishops. The Bishops were asked to check one of the four positions on compulsory retirement taken. The result showed that 18 bishops believed that the clergy should retire at 72, with service thereafter confined to supply duties of no more than two or three months at a time in any one place. Twenty-four believed that the clergy should be compelled to retire from their cures at 72 but be allowed to serve full time elsewhere. Sixty-one believed that clergy should be compelled to resign their cures at 72, but be allowed to supply their previous cures or elsewhere with diocesan consent. Three believed that clergy should not be compelled to retire at any age. In all four instances, the clergyman would receive his pension, either at 72 or at eventual retirement.

MATRIMONY

The Essence

Bishop Washburn of Newark brought up the question of procedure under the Marriage Canons, now being studied by the Joint Commission with a view to recommendations as to amendments. He said:

"Let us consider the case of a divorced priest or a divorced woman, due to a just impediment. The Commission sees no canonical reason for the refusal of the bishop to give consent in either case. But the procedure is the same in the case of annulment as in the case of divorce. The general procedure followed on application for review in such cases is (a) for the bishop to be ready to receive applications from the priest or from the persons concerned, desiring the bishop's judgment; (b) the bishop would render judgment. In most cases he would consult his chancellor; if he had an ecclesiastical court, he might consult that.

"The essence of marriage is found in the free consent of the contracting parties. How far shall the bishop take into account

whether the new marriage would be a true Christian marriage?"

The expected discussion did not follow. Bishop Bayne of Olympia was the only speaker. He said:

"I do not find this Canon so difficult to administer. What is the bishop giving judgment about? Not whether a marriage should take place, but whether the Church can marry the applicants.

"I have increasingly found that the parish clergy do most of the work. Only in one case has a layman appealed to me over the head of the pastor. I have adhered to the one year rule. I always try to give the benefit of the doubt. In most cases the first marriage was not a Christian marriage. The very fact that the man or the woman, or both, are willing to go through all this in order to be married in church shows this.

"I am much more liberal in restoration to communicant status than I am in regard to marriage in or by the Church."

No suggestions were made as to amendments to the canons.

ALCOHOLISM

God is No Bellhop

Bishop Hall of New Hampshire was the chairman of a comprehensive presentation of the problems of alcoholism and the various efforts being made to meet these problems. Suggestions were made of ways in which the Church could and should help. Bishop Hall gave details of the findings of a survey conducted by the Rev. David A. Works, assistant to the chairman, on what the Episcopal Church has done, is doing, and plans to do. It is estimated that there are 4,000,000 alcoholics in the United States, and 20,000,000 members of their families who are involved in the problem.

Addresses were made by experts in this field of study.

Hugh S. Thompson, a layman, secretary of the Committee on Alcoholism of the Christian social relations department of the diocese of South Carolina, gave a vivid account of his experiences as a non-alcoholic in Alcoholics Anonymous leadership. Bishop Emrich of Michigan spoke on the theological implications of alcoholism:

"There are 4,000,000 alcoholics. We should extend full coöperation to Alcoholics Anonymous; let our parish houses be available to them, and offer any assistance we can give. A.A. has five steps to be taken by addicts. Each step is a part of the Christian religion. (1) The addict must be honest, and confess that he is an alcoholic. Honesty is a part of the Christian religion. (2) This habit cannot be broken by the alcoholic himself or herself. The addict must pray. A.A. builds on prayer. Dependence on God is part of the

Christian religion. (3) Do they take God seriously; or is God a bellhop who gets man over alcoholism? (4) There is the need of fellowship. The alcoholic is told not to try to go it alone. That is Christian. (5) Service. The alcoholic is put to work to help other addicts, to be used by God. They are not allowed to fall in the worst of all treasens—trying to domesticate God." [Applause]

INTERCHURCH

Undisturbed Peace

It had been expected that the matter of the congregation at Indian Hill, on the outskirts of Cincinnati, Ohio, served by a priest of the Church and a Presbyterian minister, and consisting of members of both Communion, would be considered in executive session. However, a resolution passed by the convention of the diocese of West Missouri, expressing amazement and distress and calling upon the House of Bishops to censure this action, led Bishop Dun of Washington, chairman of the Committee of Nine, to bring up the matter in open session:

"I should like to make a brief statement as to procedure on so important an issue as this. We all know of many divergences from the normal Church order. We are trying to reconcile differences. If anything could disturb the peace of the Church it would be resolutions censuring bishops of other dioceses. No bishop can control his convention, but he can try to guide it."

Bishop Hobson of Southern Ohio then took the floor and made a memorable speech:

"The matter is before you. There is no secret about it. I asked the Committee of Nine to have this matter come up in open session. It is right that you should know the facts.

"There is nothing very new in what we are doing. Nineteen years ago some people came to me and said that they now lived on the outskirts of Cincinnati, far from their Cincinnati parish churches. They did not wish to give up their parish churches, but they could no longer come regularly into town to church, nor send their children to the Church school. The Presbyterians in the same area had the same problem. Both groups wanted something in Indian Hill, while keeping their membership in their old parishes.

"We started with family services in the Methodist Church out there, at 5 PM on Sunday. That was about 17 or 18 years ago. The services have continued. The particular purpose was to have something for the children. It has grown in a natural way. The Book of Common Prayer is the norm for the form of service. After about 10 years, we began to talk about organization. Like your laymen, these lay people knew little about canons. They wanted one church, not two churches. They wanted to organize a congregation. I had to tell them that neither the Presbyterian nor the

Episcopal Church could permit them to do that.

"The Stated Clerk of the Presbyterian Church and I worked over it for several years, and organized two distinct congregations, one a valid Protestant Episcopal congregation, and the other a valid Presbyterian congregation. These two congregations carried on as a united group in the activities of former years. We couldn't see anything unfit. They called an Episcopal clergyman to be the rector of the Episcopal congregation—the Rev. Luther Tucker. The Presbyterians said that they wanted him to be their minister, also. This was done. He was called and authorized by each congregation.

"From time to time we have invited a Presbyterian minister to come out and celebrate the Lord's Supper. All our Episcopalians are welcome to partake of it. At our services of Holy Communion, we welcome all the Presbyterians. We have carefully maintained two congregations. The Episcopalians are duly prepared for Confirmation, and I confirm them. Likewise, the Presbyterians are duly prepared and received into that Church according to their procedure. The Bishop of Maryland asked his diocesan convention if anyone there knew the facts about Indian Hill. No one did know; so the bishop appointed a committee of four to learn the facts. Two of that committee were Anglo-Catholics; two were Evangelicals. The committee found that no canon was violated, and only one rubric: the rubric at the end of the Confirmation service. But the Lambeth Conference has declared that this rubric does not apply to baptized persons under certain circumstances.

"My mother was not an Episcopalian. My father was, but a weak one. My mother went with my father to the Episcopal Church. She received the Holy Communion there. I went with my father and mother. I could not have endured it if my mother had been turned away from the altar. I told Bishop Lawrence about this, just before he ordained me. He said that most of the clergy in the diocese of Massachusetts invited to the altar baptized persons (who were not Episcopalians), and that he did, too. Before I was ordained, I thought it right to tell Bishop Lawrence that I could not be ordained if I must turn baptized persons away from the altar. He said that he would rather ordain me with my view and proposed practice than some others, with stiffer views.

"In every parish and mission in my diocese baptized persons are admitted to the Holy Communion. Thousands of priests in other dioceses admit them, with the consent of their bishops. Indian Hill is a success, I think, in Christian fellowship, as well as in numbers served by the two congregations.

"We have another success which is even more of a miracle. Unlike Indian Hill, it is in the slum area of Cincinnati. We have there the only interracial church in Cincinnati. White and colored candidates are about equal in numbers in the Confirmation classes. The Episcopalians and Presbyterians are doing here as at Indian Hill. Neither could have done it alone. It is only because they have joined forces

and shown what could be done together that we were able to do what is being done there. It is a fine congregation.

"I don't care much what people say about me. But some of the people in the diocese are troubled by the criticism we have had. The people in the congregations at Indian Hill and St. Barnabas [the other such congregation] are hurt, and so are many others throughout the diocese. They asked me to make a statement here. I said that I would if they would promise not to write to the Church press about it [the West Missouri resolution].

"We think in Southern Ohio that we should work, not only pray, for missions. We do. So with Church unity; we pray for it. I do resent the remarks of people that we are turning out ignorant or disloyal people. We are not. In the Episcopal Church, we boast about comprehensiveness. But we can't have comprehensiveness unless we do things differently. We can't all travel in the middle of the road. That would make a rut, which might get muddy and bog us down. We need travelers on both sides of the road, as well as in the middle. [Laughter] People are not going to turn away from the Church because they think the Bishop of Southern Ohio is crazy; any more than Southern Ohio is going to turn away because they think certain other bishops are crazy in the opposite way. [Laughter] Ecumenical experiments are a help in fulfilling Christ's prayer that all may be one in Him." [Prolonged applause]

A motion to lay the resolution from the diocesan convention of West Missouri on the table was immediately offered. It was passed with a very few scattered negative votes.

Questions to the Conscience

The House of Bishops took up in executive sessions a matter of great interest and concern to Churchpeople: admission to Holy Communion at ecumenical gatherings of members of other Communions. It will be recalled that the House of Bishops in 1952 adopted a statement on this matter. Questions have been asked, inviting comment or judgment on particular occasions; in other cases, the statement of 1952 itself is under inquiry.

The statement now issued calls attention to the facts that the 1952 statement "is not and does not pretend to be canon law; it claims no authority save that of what it is—a summary of agreed pastoral counsel among bishops, by means of which they "mean to be guided in facing the unprecedented questions posed to the conscience of the Church by the Ecumenical Movement."

The new statement goes on to say that: "To attempt to define in legal terms what is 'a gathering for a responsible ecumenical purpose' would be wholly alien to the nature and fellowship of the House of Bishops. . . . Unity within our own body cannot be given

by law; it can only be given through the self-restraint of free men who gladly accept limitations on individual liberty for the sake of common action and corporate loyalty." The statement then commends to all questioners the reading of the original statement "as a whole"; confident that "such study will make clear both its scope and limitations; and also the high degree of unity it means to bring, and has already brought, to our own Church family."

ELECTIONS

Excellent Preacher

Bishop Hubbard, Suffragan Bishop of Michigan since 1948, has accepted election as Bishop of the missionary district of Spokane. He was elected at the special session of the House of Bishops held in Williamsburg, Va. [L. C., November 22d].

Well known as an excellent preacher and as a strong supporter of Christian education and social relations and rural work, Bishop Hubbard is a graduate of Harvard University and Trinity College in Cambridge, England. The late Rt. Rev. James DeWolf Perry, who was Presiding Bishop from 1930 to 1937, was Bishop Hubbard's uncle.

The election took place in Bruton Parish Church in Williamsburg.

ORDINATION

Instrument of Witness

A second matter of great interest and concern, considered by the Bishops in executive session, on which a statement was issued, was the invitation of ministers of other Communions to join with priests of the Church in the laying on of hands at ordinations. The opinion as to this was clear:

"Without any intended censure and without questioning the abundant way in which God has blessed and used other ministries, we are of the opinion that the unity of our Church as an instrument of witness will be best served if the invitation to join in the laying on of hands at ordinations to the priesthood is confined to priests of our own Church and priests of Churches in full and official communion with this Church."

The statement went to speak of the sermon, at the ordination of a priest, as set forth in the first rubric of the form in the Book of Common Prayer. It then declared it to be "plainly suitable" that the preacher of such a sermon "be one who speaks from within our own tradition and allegiance."

The statement, from this point onward, called attention to "additions to the rite," instancing anointing and prostration, and saying that these are "in-

consistent with the witness of our Communion in Catholic Christianity"; and ending with this paragraph:

"Such additions or embellishments to the plain words and acts of our rite are confusing and divisive to our own household, who have been taught that the Prayer Book holds the authoritative title-deeds to our Catholic heritage. Further, they imply a distinction between levels of priesthood which is wholly inconsistent with our doctrine. Most seriously, they imply a sense of insufficiency or incompleteness in our rite which is false to our own convictions and gravely misleading to our fellow Christians. On all these scores we are firmly of the opinion that the fullest restraint should be practised by bishops in limiting the ritual of ordination to what our Prayer Book prescribes."

FINANCE

Bow-Legged Dioceses

An entire session of the meeting of the House of Bishops was devoted to discussion of the special capital fund campaign, authorized by the General Convention of 1952, in this resolution:

"Resolved, That this General Convention authorize, and direct the National Council to inaugurate and promote, during the coming triennium, a single campaign to meet the urgent capital requirements of the Church, and that the National Council determine and include the amounts required for approved projects and direct the raising and expenditure of these funds."

The Presiding Bishop opened the discussion:

"There can be no final decision as to amounts until the December meeting of the National Council [December 1st-3d]. But the Council thought that it would be helpful to have the benefit of the views of this House. There are three principal causes: (1) Theological education; (2) overseas, most particularly Manila and Japan; (3) home, especially the American Church Institute for Negroes, Brazil, and the Caribbean area. I have received an anonymous gift of half a million dollars designated for St. Luke's Hospital, Manila, but more will be needed for reconstruction in the Philippines. Japan has needs as great as its opportunities."

The campaign will give a month each to the three major needs. The first will be the theological seminaries, for which the appeal will be made in early 1954. Bishop Nash of Massachusetts, chairman of the Standing Joint Commission on Theological Education, spoke to this:

"It is hoped that \$1,000,000 will be raised for the seminaries, to provide buildings, in most cases. I sent letters to the 11 seminaries, asking each one to state one need of the greatest importance. Needs sent ranged all the way from a faculty apartment house to a gymnasium. The

amounts required for the needs ran to \$2,000,000. Even \$2,000,000 by no means represents the actual needs of the seminaries.

"The Church is now awake to these needs and to the importance of the seminaries as never before. The idea of priority of the needs of the seminaries in this campaign must not be forgotten. They really need \$2,000,000. There are inequities because some deans considered \$1,000,000 as the amount to be divided among the seminaries. Other deans simply stated their needs, regardless of the possible allocation of \$1,000,000. We must work it out with the deans and the Commission on Theological Education."

Bishop Penick of North Carolina, vice-president of the American Church Institute for Negroes, spoke eloquently of the needs of that organization and the work it does through its schools:

"The physical needs of these schools can hardly be fully stated. I shall take St. Augustine's College, Raleigh, as an example, simply because I know it best. It was founded by a Northerner, to teach the Negroes how to use their freedom. It has lived from hand to mouth for decades. There is no money left at the end of a year, when salaries and other bills are paid, to make any repairs. The buildings are in a dangerous state of disrepair. Yet, St. Augustine's carries on, still teaching Negroes how to use their freedom. All the schools of the Institute are dedicated to the education of these Negro citizens.

"What is going to happen to our public institutions if the non-segregation law goes into effect? The answer is 'Nothing.' There are not enough colleges and universities to accommodate the number of Negro students who want a college education. Our Institute schools will still be needed." [Applause]

Having just come back from Japan, the Presiding Bishop spoke on the needs of Japan, which will constitute one of the main objects of the second month of the campaign, February 15th to March 15th. He said:

"Some bishops have wanted Japan to return to missionary status. I have told them that this is impossible. They must be a Japanese Church. Bishop Yashiro agrees. We will help them, with money and with workers. But it would not help Japan to pour in money, even if we had it. America is the richest country in the world; but the Church hasn't got it.

"I was told that 10% of the students are Christians when they enter St. Paul's University, and 42% are Christians when they come out. I wish our universities could say as much. [Laughter] They want an auditorium there; and want to put up a tablet to Bishop Tucker, because he was responsible for the development of St. Paul's." [Applause]

The Presiding Bishop introduced the subject of home needs:

"We should like to have \$250,000 for

the home field. That appeal is to be made March 15th to April 15th. There is not time now for a devout lady to have a prayer meeting in her house; then, in a few years, build a basement; and ten years more, build a church. That could once be a good proceeding. But you can't offer the Church that way now. Out in the Spokane region, when the Dam is finished, the population will increase by the thousands. We need a church there now.

"We shall need a total of about \$4,000,000. We have the resources in our Church to do anything we want to do. We have the finest group of men and women in missionary fields to be found anywhere. I am a realist. When I see people who are no good, I know they are no good.... I know, too, that we can raise this fund, and more, if each bishop cares. Let us be utterly frank. The National Council must know where we stand in relation to this."

Bishop Dun of Washington said:

"For my small part, I shall do all in my power to do what the National Council asks of us."

Bishop Powell of Maryland voiced a problem of some other bishops, when he said:

"In Maryland our people are keyed up to do the work needed for years in Maryland. We shall do our best to do what may be asked of us. But, if we do not raise all that is asked, it will be because home needs, long postponed, must be met."

Bishop Barth of Tennessee said:

"Tennessee cannot do what New York can do; but Tennessee will do its part. We ought to have faith; make the figures adequate to the needs, and go out and get the money."

Bishop Daniels of Montana spoke, using a striking figure of speech, saying:

"This is the 13th anniversary of Montana as an independent diocese. We are still bow-legged, with lower salaries than those paid in missionary districts. There are other bow-legged dioceses."

Bishop Donegan of New York, the next speaker, said earnestly:

"New York must put money into new areas, where people are settling. This cannot wait."

Bishop Barth spoke:

"Baptists and Presbyterians get any darned amount they want. Why can't we do it?"

No one attempted to answer Bishop Barth; but Bishop Kinsolving of Arizona expressed the same bewilderment:

"I agree with the Bishop of Tennessee. The Baptists go ahead of us in Arizona, where there is less water than anywhere else." [Laughter]

Bishop Welles of West Missouri, the

next speaker, spoke of a certain fatigue the discussion was causing him, saying:

"I get tired hearing us compared to Baptists and Presbyterians. They have a totally different method of advance work. They put thousands of dollars into local areas."

Several other bishops spoke of the opportunities in their fields, and the need of funds to meet them, including Bishop Melcher of Central Brazil, Bishop Swift of Puerto Rico, and Bishop Blankingship of Cuba. Bishop Dun of Washington then said:

"I am uneasy about any attempt of this House to set a figure. I have confidence in the Presiding Bishop and the National Council to set the figure. The sky is the limit of 'needs.' I move a general motion of confidence." [Applause. Cries of "Hear! Hear!"]

Bishop Mitchell of Arkansas said:

"Bishop Dun has hit the nail on the head."

But Bishop Louttit of South Florida had an amendment to suggest, saying:

"I didn't know that the sky was our limit. I thought Heaven was our goal." [Laughter]

ANGLICAN CONGRESS

A Large Response

Bishop Gray of Connecticut gave a report on the Anglican Congress to be held in Minneapolis next summer:

"There is an increasingly large response to the invitations, I am glad to say. Some delegates are quite definite about coming; others are not ready to be definite until spring. Only one province says that it cannot send delegates without help, but will send them if it can get funds. The number of delegates depends upon the number of responses to appeals for funds, financial

support. I hope that every province of the Anglican Communion can send delegates. Of the \$100,000 required, \$51,000 has been pledged.

"This is the first such Congress outside the British Isles. It will be tragic if our dioceses are not completely represented financially. I trust that we shall do no less in hospitality than England did in 1948; both in offering financial help to those who could not afford to come, and in kindness, as they did in England."

Bishop Carruthers of South Carolina inquired about the program of the Congress, of which copies were later distributed. Bishop Gray then made a significant statement:

"We shall be very careful to make it clear that this Anglican Congress is not a duplicate of Lambeth, in any way. The lay delegates may be either men or women. In other respects, it is unlike Lambeth."

ARMED FORCES

Every Temptation

Bishop Louttit of South Florida, chairman of the Armed Forces Division of the National Council, made an eloquent speech on the subject of the Church and the Armed Forces:

"No subject is more important for this House to discuss than the care of the Armed Forces. The cold war will go on for 20 years. Millions of boys, 18 years old, are going into the services. They are exposed to every temptation. It is not like going to college; they will be with all sorts and conditions of men.

"We shall lose our young men; we are losing them. There is no more vital missionary field. Yet congregations do not keep in touch with their young men. We hear of this from all sides. We beg of you to have a strong armed forces division in your dioceses; to keep after your clergy. Our chaplains are doing heroic work, but they can't do it all."

The Presiding Bishop put in a word, saying:

"A discouraging number of chaplains never hear a word from their bishops. If we don't do it, we can't expect the clergy to do it."

CONVENTION

Frustrated Houses

Bishop Peabody called the attention of the House of Bishops to a difficulty which has struck many members of both Houses of General Convention, when he said:

"I wish that we could have more liaison between the House of Bishops and the House of Deputies. We are often frustrated by what is really lack of organization. Reports come to this House from the other, which we don't understand; and we say: 'They must have taken leave of their senses.' They get messages from us, and say exactly the same thing. Take the definition of a communicant; the Deputies approved part of our suggested procedure, but with no definition of what is to be proceeded.

"The Department of Christian Education is building on 'relationships,' and we have none between the two Houses of General Convention. [Laughter] In order not to be so often frustrated in 1955, I have a plan to submit. It is just two devices: (1) more intelligent working of Commissions, so that both Houses get the facts; (2) a member of each House should appoint a member to accompany the page with the message, to explain it. I should like to offer a resolution to have a Joint Commission to report in 1955, looking forward to clarification."

There was a pause; then the Presiding Bishop said:

"We can't appoint a joint commission; nor can we instruct the House of Deputies. We can appoint a committee to study the matter in an informal way."

This was agreed upon.

Pastoral Letter of the House of Bishops, 1953

WE, your Bishops in council assembled, greet you in the name of the Lord Jesus Christ. Since the Pastoral is by Canon directed to be read to all congregations on a Lord's Day we rejoice in the privilege of speaking to you as members of God's redeemed family through whom Christ offers His love and His saving power to the world.

Meeting here in historic Williamsburg, we are reminded anew of our national heritage and of our responsibility. To these shores in 1607 came a little company of brave men ready to suffer hardships and face unknown dangers. With material resources the poverty of

which we can scarcely grasp, but sustained by a vision of freedom and with a firm conviction in the power of God to uphold them in their endeavor, they laid the foundations of this nation.

Under God this nation grew and prospered, and if today it be great and strong, as nations are counted strong, we know that the greatest factor in bringing her preëminence has been not alone the multitudes brought here from other lands, not alone our resources, nor our industrial skills, but the faith of our fathers. If we are to remain strong and discharge our obligations to the peoples of the earth we can best do

so by renewing our faith, a faith which will restore self-reliance, personal responsibility, a conscience about debts, a disinterested love of country so characteristic of those in our armed forces, and a determination to be satisfied with life's essentials.

As we review the state of the Church today, there are causes for thanksgiving. The gain in communicant strength has been steady and continuous, and the increase, while small, exceeds the percentage of growth of the population of our country. In the field of Christian education and laymen's work, notable advances have been made. The number of fit men who are offering themselves

(Continued on page 32)

EPISCOPATE

A Younger Brother

The Rev. William H. Marmion, rector of St. Andrew's Church, Wilmington, Del., was elected bishop of Southwestern Virginia on November 18th. A close second on the balloting was the Rev. Dr. Robert A. Magill, rector of St. John's Church, Lynchburg, Va.

Mr. Marmion is a younger brother (born 1907) of the Rev. C. Gresham Marmion, Jr. (born 1905), bishop-elect of Kentucky.

Bishop Gunn Recuperating

Bishop Gunn of Southern Virginia, recuperating from a painful but not serious operation, has been discharged from the hospital. Reports from the diocese were that he would be unable to resume active duty for several weeks.

STATISTICS

Slightly Above Average

Among 14 non-Roman U.S. Churches having memberships over 500,000, the Episcopal Church ranks fifth in total contributions received from living donors. It ranks seventh in the same 14 in per member contributions from living donors.

An annual summary of Churches' giving issued by the Joint Department of Stewardship and Benevolence of the National Council of Churches contains information on giving statistics received from the Churches themselves and based on figures covering fiscal years which are, for the most part, all or mostly in 1952.

The Rev. Thomas K. Thompson, executive director of the Joint Department of Stewardship and Benevolence, said that annual contributions from members of 46 Anglican, Protestant, and Eastern Orthodox Churches in the U.S. have risen by 8.9% to a record total of nearly a billion and a half dollars. He said that the most noteworthy fact was that there was a 14.8% increase in benevolence giving — mainly, for members of the Episcopal Church, those contributions put in the "red side" of the envelope.

Total contributions reported by the 46 Churches included in the survey, which have a combined membership of 37,933,423, came to \$1,401,114,217, Mr. Thompson said, as compared to the previous year's total of \$1,286,323,160.

If all 46 Churches are counted in, the average member's total yearly contribution rose from \$38.99 to \$41.94. Average per member contribution in the Episcopal Church, according to the NCC

statistics, was \$43.43, slightly above average.

Highest per member contribution in Churches of over 500,000 members was \$68.73 in the Presbyterian U.S. Church. Second is \$66.53 in the Lutheran Church, Missouri Synod, and third, \$50.92, for the Lutheran Church, American Synod.

Highest per member giving of all the 46 Churches was \$165.26 reported by the Seventh Day Adventists. Four other Churches reported annual per member contributions of over \$100: the Wesleyan Methodists, the Brethren in Christ, the Church of the Nazarene, and the Orthodox Presbyterians. These Churches have membership ranging from 5800 to about 270,000. Mr. Thompson points out, in the 1952 edition of the *Yearbook of American Churches*, that in these smaller Churches a larger proportion of members contribute to the Church and most of them emphasize tithing.

Largest total giving was reported by the Methodist Church whose 9,180,428 members gave a total of \$289,791,195.

The Episcopal Church's 1,690,000 members, in fifth place, contributed \$73,393,129.

LITURGY

Revised Service

A service of Holy Communion using the revised liturgy [L. C., July 5th] proposed for study by the Standing Liturgical Commission of General Convention was held on November 15th at Trinity Church, New York. A similar service had been held at the Cathedral of St. John the Divine, New York, on October 19th [L. C., November 1st].

The service at Trinity Church took place soon after the House of Bishops had made clear its approval of the holding of such special services for the purpose of promoting study and understanding of the Commission's proposals [see page 8]. The Rev. Dr. John Heuss is rector of Trinity Church.

SEMINARIES

Acting Dean Smith

The Rev. Charles W. F. Smith, D.D., professor of New Testament at the Episcopal Theological School, Cambridge, Mass., will serve as acting dean of the school during the second term beginning February 1st.

Dr. Smith temporarily replaces the Very Rev. Charles L. Taylor, Jr., who will be on sabbatical leave in England during the second term. Dean Taylor sails on February 2d, and plans to spend the rest of the winter and spring in England.

GIBRALTAR

Bishop-Elect Leaves Germany

The Rev. F. W. T. Craske, liaison official between the British Council of Churches, and the Evangelical Church in Germany left Berlin November 17th to become Bishop of Gibraltar. [RNS]

JAPAN

Bishop Maekawa Dies

The Rt. Rev. Light Shinjiro Maekawa, seventh bishop of South Tokyo, died in St. Luke's Hospital, Tokyo, on November 1st, after a long illness. He was formerly Bishop of Hokkaido.

ORTHODOX

Bishop Makary Dies

The Most Rev. Archbishop Michael of the Greek Archdiocese of North and South America and Bishop Scaife of Western New York, chairman of the Joint Commission on Assistance to the Eastern Orthodox Churches, were present at the funeral of Metropolitan Makary, Exarch in America of the Moscow Patriarchate of the Russian Orthodox Church. The funeral was held in St. Nicholas Cathedral, New York City, on November 17th.

Bishop Makary, who died in New York recently at the age of 88, was born in Tver, Russia, and was ordained 60 years ago in Novgorod, Russia.

He came to the United States in 1911, becoming inspector of the Russian Orthodox Seminary at Minneapolis. The seminary and staff were transferred to Tenaflly, N. J., in 1914, and he became rector of the seminary a year later. He held this post until 1934, when he became Bishop of Boston. Bishop Makary remained in New York, however, presiding in the Cathedral of the Protection of the Holy Virgin Mary.

In 1947 the Bishop left the Russian Orthodox Church of North America, which is independent of the Moscow Patriarchate, and was elevated to the rank of archbishop in New York by Patriarch Alexei of Russia, in Moscow. He succeeded Metropolitan Benjamin who returned to Russia.

He was elevated to the rank of Metropolitan, in July, 1952. His failing health had kept him inactive during the last three months.

According to Religious News Service, Archbishop Adam (Philipovsky) of Philadelphia, Vice-Exarch of the Patriarchate of Moscow in the United States, became acting head of the Church, succeeding Metropolitan Makary.

Why Read Religious Books?

WHAT is the best time of year for reading religious books? We have argued editorially in favor of just about every season as a good time to begin or resume religious reading — sometimes, perhaps, with innocent incongruity. Thus we have pointed out that summer is the time to catch up on reading, because so many other activities close down. But this has not prevented us from urging people to pick up their reading in the fall on the ground that other activities are starting up again.

But the fundamental question is not “when” but “why” — Why should a layman, who makes no pretence to being a theologian, concern himself with religious literature? What good will it do him? An answer to this question is in order.

As we see it, there are three answers; and they can be arranged in a set of three R's: the realistic, the recreational, and the religious answer. To put it more colloquially, when someone asks, Why should I read religious books? one might reply in any of these three ways: (1) “You can't avoid it”; (2) “You don't know what you're missing”; and (3) “You read the Bible, don't you?”

(1) “*You can't avoid it.*” Quite literally speaking, you can't; for you are bombarded with religious literature from all directions every day of your life. You cannot escape religious reading — that is, if you read at all. Not only does religious news often make the front page in the daily paper, not only do religious articles bob up unexpectedly in the women's magazines (the magazines that the women buy and the men read), but the liveliest topics of the day have definite religious implications.

Religion is bound up intimately with life. Questions of war and peace, juvenile delinquency, Communism, sex, marriage, and divorce — all these are religious questions when seen from the Christian perspective. But the trouble is that they are seldom viewed from the Christian perspective in the flood of literature that pours from the press today. Rather are they seen from a secularist standpoint that is content to leave God out of the picture.

Thus the reader of current affairs today is in a sense a reader of religious literature whether he deliberately chooses to be or not. For secularism is itself a religion, albeit a negative one. By its very silence on the spiritual issues involved, it proclaims a Gospel just as loudly as does the Christian religion; indeed the Gospel of secularism seems at times to outshout the Gospel of Christianity.

The informed person today therefore needs to

balance his reading of secularist literature — which he can hardly escape — by definitely Christian writings, by works that see the problems of contemporary civilization in the light of the Christian doctrine of man. Whether it be fair to classify the Kinsey reports as secularist or merely as descriptively scientific is perhaps a debatable question. But certainly the non-professional person who reads these reports and ignores a work like Elton Trueblood's *The Recovery of Family Life* is giving himself a one-sided picture of the situation.

But the question is ultimately more complex than the mere pitting of one book against another. The Christian perspective in which any problem — moral, social, or economic — is seen is intimately bound up not only with the Christian doctrine of man, but with the Person of Christ, with the Christian doctrine of God, and with the whole history of God's dealings with man. The professing Christian of today who is well informed on these matters, even as he is on scientific, educational, political, and international affairs, is the one who is likely to see any specific contemporary issue in Christian terms.

2. “*You don't know what you're missing.*” And you don't, if you let yourself become allergic to religious literature. Religious books are not the dull, musty, moth-eaten tomes, hidden away in someone's attic, that they are so often assumed to be. They are alive — as may be seen by their prominence in any well-stocked bookstore; and they are interesting.

True, it takes a little practice to get into the spirit of religious reading. None the less religious reading can be sheer fascination. A book like C. S. Lewis' *The Screwtape Letters* can keep you up all night. And, when a 10-year-old recently read one of the children's books of C. S. Lewis reviewed in the article on page 20 the child could talk the next day of little else. Indeed, a good way to make the plunge into religious literature might be to read C. S. Lewis' juvenile works to one's own children.

3. “*You read the Bible, don't you?*” This question might seem to imply that, if you read the Bible, you are already reading a religious work and therefore do not need to look further. We mean just the opposite. Bible reading is a Christian duty. But the Bible is not just a book for the individual Churchman; it has been studied and prayed over by millions of other Christians whose experience can easily be made yours. There are, of course, different ways of reading the Bible; but whatever the purpose it can be better understood with the aid of commentaries and works on the history and literature of the

Old and the New Testament. St. John's Gospel, as Dr. Schilling points out, may be understandable "without settling the usual preliminary critical questions" [see page 18]; but the non-theologically trained Christian approaching it will certainly have his understanding deepened by doing so in the light of Dr. Schilling's article and of the structure of the Gospel as worked out by Prof. Dodd [see the box on page 19]. And the Christian who buys Dr. Schilling's *Devotional Dialogues from St. John's Gospel* [see page 19] and, with his family, reads the Gospel as Dr. Schilling suggests, will have an even better appreciation of it.

We cannot escape religious literature, except by isolating ourselves from all reading; the Gospel of secularism is proclaimed on all sides; for the Christian it needs to be balanced by the Gospel of Christ, expressed in terms of today.

It is not enough merely to hear sermons, however important these are and however good they may be — and Dr. Butler finds many good ones, in *The Anglican Pulpit Today* [see page 22]. A sermon, however, can at best reinforce a single idea in about twenty minutes out of the 168 hours in the week. Nor can there be the continuity in weekly preaching that there is in the chapters of a book.

Realism, recreation, and religion — all three combine to invite the Christian layman to make more of his faith and get more from his faith through reading the best that is being thought and said about God and His world today.

Distress on the Table

THE Williamsburg meeting of the House of Bishops will be remembered for many years as one in which the Bishops dealt squarely and conscientiously with a number of problems facing the Church today. We do not pretend to entire satisfaction with the way in which some of the questions were met; but the fact that they were faced at all is a tribute to the growing spirit of unity within the Church. A few years ago the mere discussion of such questions would have been avoided as too great a strain on the family ties.

Perhaps the least satisfactory action on controversial problems was the tabling of the resolution recording the distress of West Missouri Churchpeople over the combined Episcopal-Presbyterian churches in Southern Ohio and petitioning the House of Bishops for appropriate action. In our opinion, it is not sound Church policy to leave distress lying on the table indefinitely.

Bishop Hobson's speech, reported in our news columns, provides sufficient factual basis for an understanding of the West Missouri resolution. Succinctly, almost unconsciously, it describes the process by which a policy of open Communion can lead to a gradual breaking down of Church order in a series of steps each one of which is entirely logical if the first step

was logical. The situation of today is one which is clearly contrary to the ethos of the Episcopal Church — and the great majority of the present membership of the House would not in fact permit such a situation to develop in their own dioceses.

We cannot entirely agree with the point of view expressed by Bishop Dun in bringing the matter to the floor of the House of Bishops. While we love and respect our fathers in God individually and collectively, we do not think that they should at all times be exempt from censure for the sake of the peace of the Church. Nor do we think that any action of a Bishop's diocesan convention exempts him from the duty of upholding Church order as the representative of the "great Church" of which the diocese is a part.

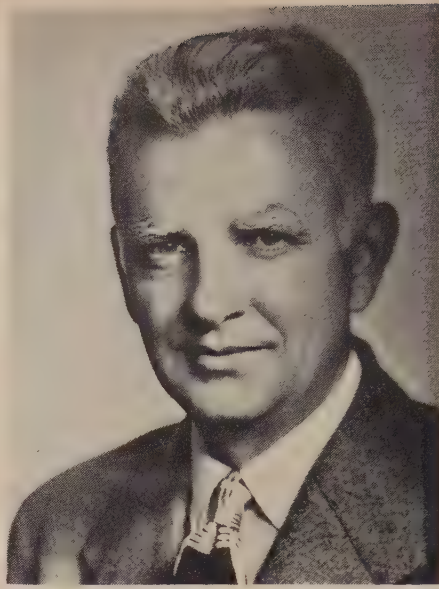
At the same time, we would not be a party to any action passing judgment on the character and Christian dedication of the present occupant of the see of Southern Ohio. He has done and is doing great things for Christ. The spiritual life of the whole Church has been influenced for good by the Forward Movement Commission which he led and helped to shape into a program of spiritual reading and meditation and prayer for the masses of Churchmen. Under his leadership Southern Ohio has paid and is paying much more than its share of a missionary program that brings the Catholic Faith and Sacraments to many thousands of souls all over the world.

Our cover picture this week shows a group of 117 bishops, probably the finest group of men by any Christian standard that have ever been photographed together. We are proud to belong to a Church that is led by such men, selected by the Holy Ghost to be our bishops; and we do not consider Bishop Hobson an exception to the rule.

This sincere declaration of respect, admiration, and gratitude is a necessary, if embarrassing, preliminary to the point that seems to us to be the crux of the issue: We think that people whom we respect, admire, and appreciate are in this matter embarked on a policy that is destructive of Church order. We think that the great majority of individual members of the House of Bishops agree with us on this point. We think that the convention of West Missouri had good cause to be distressed about it; and, although "censure" in any formal sense is the last thing we desire, we look to the House of Bishops for some more decisive and spiritually sensitive answer than to lay the question on the table.

Those who explore frontiers of Church thinking and action should not be subject to censure for being bold explorers. But, if in the judgment of the Church as a whole they are overstepping necessary boundaries, they should — and, we sincerely believe, would — submit to such a judgment with a glad mind.

We hope that at its next meeting the House will face this question in the same frank and peaceable spirit that it has shown on other controversial issues.



SC Photo

DR. TITUS (left), DR. COLWELL (right)
In *St. John's Gospel*, a new interest.

The Liturgy

We understand St. John's Gospel; for the Christians as they moved from one to another, and above all,

By the Rev. F.

Professor of
Church Divinity

A NEW interest in St. John's Gospel is seen in the appearance within the past year of two important works on that Gospel. These are *The Interpretation of the Fourth Gospel*,¹ by C. H. Dodd, and *The Gospel of the Spirit*,² by E. C. Colwell and E. L. Titus [L. C., May 10th and September 13th].

This new interest is in line with the place of St. John's Gospel in the life of the early Christians, and also with the place that it holds in the minds of men and women of today, for whom its religious significance is paramount.

This significance was overshadowed a generation or so back by questions as to who the author was, what sources (if any) he used, where and when he wrote, etc. Exclusive emphasis on such matters as these, however right and proper in itself, could not but reach results that seemed to the man in the pew as dry as dust.

A turning point came when scholars awoke to the fact that literature reflects life; that the origins of Christian literature were to be sought in Christian life; and that behind the written documents, as they have come down to us, lay a period of oral tradition¹ — of the handing down by word of mouth of the sayings and doings of our Lord.

As this point of view was applied, the Synoptic Gospels,² as the Gospels of St. Matthew, St. Mark, and St. Luke are called, were seen each of them to have its own distinct purpose: each reflected a different type of Christian experience, and each emanated from a different locality of Christian geography. The

finished Gospels, as we have them, are deposits of Christian living: they tell us as much — or nearly so — about the Christian readers for whom they were written — their problems, their hopes and fears, their joys and sorrows — as they do about the life of our Lord and His disciples. And the study of the lives of the early Christians, as so revealed, is at present the main concern of Gospel scholarship.

By this same emphasis the Gospel of St. John has been set free to be seen in its own light. The two works of Dodd and Colwell mentioned above are the most recent illustrations of today's main stream of thought concerning St. John's Gospel. In these works, erudite as they are, there is a striking absence of discussion of date, authorship, location, sources, and arrangement and disarrangement of materials — although the scholars mentioned are as capable as anyone of going into these matters.

One reason for this new emphasis is that questions of origin can best be discussed after the book as a whole has been studied and its overall character clearly determined. Thus the interesting fact emerges that St. John's Gospel can be understood perfectly without settling the usual preliminary critical questions. This Gospel exists for a purpose, and that purpose is to set forth a specific message or messages.

In other words, we understand the Fourth Gospel best when we let it be the Fourth Gospel — puzzling as it may seem in parts and illogical as its arrangement may appear to our western literalistic bent of mind. It is a religious book, not a learned treatise.

Of course, debate will continue; and

even within this general point of view there are differences of opinion. The books of Dodd and Colwell illustrate this. But without undertaking a critique of these let me describe the character of St. John's Gospel as I see it emerging from special lines of study, without burdening the picture by references to the many scholars who have contributed toward this result. Each reader can test this interpretation of St. John by his own spiritual reading of it, and more especially by group reading.

A FOCAL POINT

Two background positions are still generally held and should be mentioned at the outset. One is that St. John's Gospel was written around the turn of the 1st century, and the other is that it was written at Ephesus. These conclusions are arrived at partly from a study of its developed thought and style — as contrasted with the simpler narrative of the other Gospels — and of the situations in and out of the Church which the Gospel reflects, and partly from the testimonies of Christian authors of the 2d century. That it is not much later, if at all, than around 100 A.D. is made certain by a papyrus fragment of the Gospel, which experts confidently place within the 1st half of the 2d century.

The Gospel of St. John stands thus at a focal point of Christian life. The first generation of Apostles has passed on, but their influence upon Christians is increasing. Behind this Gospel are the continuous parallel streams of mission-

15:3) — and then cites an early Christian list of resurrection appearances. ¶Synoptic Gospels are so called either because they allegedly present a common viewpoint or because they can be arranged in parallel columns.

¹New York: Cambridge University Press. \$8.
²Harpers. \$2.50.

TUNING IN: ¶Tradition is here used to mean that which is handed down as accredited Christian teaching (*paradosis*). Thus St. Paul says: "For I delivered [verb is from same root as *paradosis*] unto you . . . what I also received" (I Corinthians

f St. John

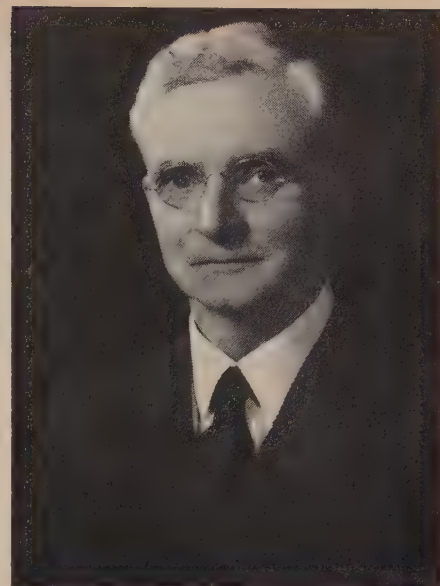
best when we let it be
reflects the life of early
world, as they served one
worshipped their God.

A. Schilling[†]

Testament
of the Pacific

ary preaching and the Church's teaching of its own members. The broad outline of Gospel narrative (as seen, for example, in St. Mark), the more important letters of St. Paul, the Book of Acts with its inspiring panorama of the Age of the Spirit, the Epistle to the Hebrews setting forth the High Priesthood of our Lord — these are the generally recognized spiritual ancestors of this Gospel. But the full picture is not complete without the Book of Revelation (ca. 95 A.D. also from Ephesus), I St. Peter, and the Pastoral Epistles (to Timothy and Titus) — all of which were circulating in the Ephesian area by 100 A.D. Further light is thrown upon Church life at this time by the 1st Epistle of Clement of Rome (ca. 95 A.D.), the *Teaching of the 12 Apostles* (the *Didache*), and the collection of Christian hymns called the *Odes of Solomon*.

All of this adds up to a well-developed Church and ministry, with forms of worship and rites of Baptism and Eucharist. This fact is well known, but is sometimes forgotten in efforts to explain St. John's Gospel. In this period, to be



RNS

DR. DODD
St. John's Gospel set free.

sure, there is still great freedom, and the creative, prophetic spirit is not quenched. Christ is not only just remembered, but is still known, for His is the living voice that is speaking through chosen men. In fact, St. John's Gospel is a gospel of the Risen Christ rather than of the historical Jesus.

In the earliest days, evangelism was the dominant urge of the Church. With the growth of the Church this passion for souls did not diminish in the 1st century, but the need for instruction both of the new converts and of those already in the fellowship naturally became an equally important activity. Many of the later New Testament documents reflect this situation. In this area scholarship is finding itself absorbed; and new insights are being gained, leading to the solution of stubborn problems — for example, the structure and meaning of St. John's Gospel.

The new approach is justified by the fact that there is a large amount of liturgical and catechetical material[‡] extending throughout the New Testament. Some of this is poetry, prose-poetry, or elevated prose, but much of it is definitely solemn priestly liturgics. Such material could readily be memorized and recited by individuals and groups. Prayers and hymns of praise, affirmation of belief, recitations of lessons, were common elements of worship and naturally found expression in writings for wider circulation. The congregation had a lively part in all the forms of worship, and when documents were published their liturgical use was a primary objective.

Of this type of material one need
(Continued on page 29)

St. John's Gospel

A Complete Dedicatory Liturgy

Structure*

PROLOGUE: 1:1-18

Part I: Seven Great Signs

1. Changing water into wine.. 2:1-11
2. Healing of nobleman's son.. 4:46-54
3. Sick man healed on Sabbath 5:2-9
4. Feeding of multitude..... 6:1-14
5. Jesus walking on sea..... 6:16-21
6. Healing of man born blind.. 9:1-12
7. Raising of Lazarus..... 11:1-44

Liturgical Use†

{ Baptismal instruction followed by
Baptism, Laying on of Hands,
Lord's Prayer, Eucharist (Chs. 1-12)

Part II

Farewell, Dying and Rising

1. Farewell Discourses (Chs. 13-17)
2. Passion Narrative (Chs. 18-20)

APPENDIX: CH. 21

{ Ante-Communion readings
(Chs. 13-14).

[followed by Passion Narrative during
Communion]

{ Post-Communion readings
(Chs. 15-17).

Pascharitual der Kirche, Did. 1-10 und das Johannes-evangelium, by Anton Greiff, 1929. The present writer has never seen it referred to anywhere else, but it seems to him convincing nevertheless, especially when studied in relation to the *Didache* also.

*After Dodd.

†This liturgical arrangement of St. John's Gospel is based upon a German work, never translated and now out of print: *Das älteste*

TUNING IN: ¶Dr. Schilling has himself published an arrangement of St. John's Gospel for devotional group reading. Entitled *Devotional Dialogues from St. John's Gospel*, arranged and edited with notations by Frederick A. Schilling, it may

be had from the author at 658 The Alameda, Berkeley 7, Calif. Price: up to five, \$1; six to 14, 75 cents each; 15 or more, 50 cents each. ¶Catechetical material is designed for teaching purposes, whence our commonly used word "catechism."

The Door into Aslan's Country

By Marion V. Lightbourn

C. S. Lewis writes for children



WITH the publication this year of *The Silver Chair* comes the fourth of C. S. Lewis' fascinating tales of Narnia, that other world peopled by talking animals, dwarfs, giants, fauns, satyrs, centaurs, where time bears no relationship to time in this world and where only children from this world can go.

The other three books are *The Lion, the Witch, and the Wardrobe* (1950), *Prince Caspian* (1951), and *The Voyage of the Dawn Treader* (1952).^{*} Thus Mr. Lewis seems to be good for a children's book a year. Certainly each of these four is a complete and absorbing story of adventure with intriguing characters; but each also is packed with spiritual meaning.

In *The Lion, the Witch, and the Wardrobe*, Peter, Susan, Edmund, and Lucy enter the land of Narnia through the back of an old wardrobe. All the inhabitants of Narnia are unhappy; it is a land ruled over by a wicked witch; it is always winter, yet Christmas never comes. But — Aslan is returning: Aslan the Lion, the King, the Son of the Emperor-Beyond-the-Sea.

"Wrong will be right
When Aslan comes in sight;

When he bares his teeth
Winter meets its death;
And when he shakes his mane
We shall have spring again."

There is treachery and courage and sacrifice, and a great battle between the forces of Aslan and those of the Witch. Finally, spring comes to Narnia, and

peace, and the four "humans" rule as kings and queens for a long and happy reign.

Under these symbols the drama of redemption is played: the fight between good and evil, the treachery of humanity which brings the penalty of death, and the remission of that penalty through the willing self-sacrifice of his life by Aslan himself; then, resurrection and the final conquest of evil.

In *Prince Caspian*, the children return to Narnia — hundreds of years later, Narnian time — and help the prince win his throne from an evil usurper. In *The Voyage of the Dawn Treader*, Lucy, Edmund, and their cousin Eustace join Prince Caspian on the *Dawn Treader*, which, at the outset of the story, is simply the picture of a ship that soon begins to move. . . . Caspian is sailing East to see if he can find any trace of seven friends of his father who had sailed to explore the Eastern seas, while Reepicheep, the valiant Chief Mouse, hopes to find "Aslan's country" in the "utter East."

Lucy and Edmund are delighted to join the adventure, but Eustace only wants to find a British consul who will help him get home. After many adventures, his mission accomplished, Caspian starts his homeward voyage, while Reepicheep and the children continue on. The children meet a white lamb.

"Please, lamb," said Lucy, "is this the way to Aslan's country?"

"Not for you," said the lamb. "For you the door into Aslan's country is from your own world . . . There is a way into my country from all the worlds . . ."—and the lamb was Aslan himself. . . .

"Are you there, too, Sir?" said Edmund. "I am," said Aslan. "But there I have another name. You must learn to know me by that name."

In *The Silver Chair*, Eustace and

Jill are sent by Aslan to search for Prince Rilian, the son of Caspian, who had disappeared. They are given four clues by which to find him, and, accompanied by Puddleglum the Marshwiggle, they have many adventures and finally accomplish their mission.

Here again are clear-cut spiritual truths that serve as the warp through which the woof of the story runs: the conflict between good and evil; vocation; man's calling upon God as essentially his own response to God's call; the easy way in which God's laws can be forgotten or lost sight of amid distractions; the ease with which God's purpose can be hindered or made harder by individual sin; and finally the need for simple obedience—regardless of consequences—to the known will of God.

All of this is woven into the story simply and naturally, with neither preachiness nor distraction from the qualities of a good story as such. After all, religion is a high adventure. So why should it not be given all the dress and trappings of fairy-tale and romance? Mr. Lewis gives it the dress with the hand of a master. Any child (age 8-14 and up) with an ounce of imagination will love the stories and will absorb from them spiritual truths later to be clothed in different form.

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^{*}All four books are published by Macmillan: *The Silver Chair*, \$2.75; *The Lion, the Witch, and the Wardrobe*, \$2.50; *Prince Caspian*, \$2.50; *The Voyage of the Dawn Treader*, \$2.75.

The cut is one of the frontispiece of *The Silver Chair*, drawn by Pauline Bagues, illustrator of the series. Copyright Macmillan Co. Used by permission.

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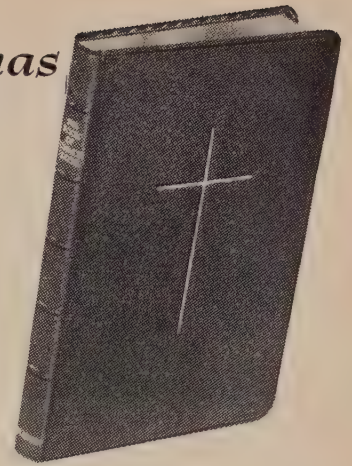
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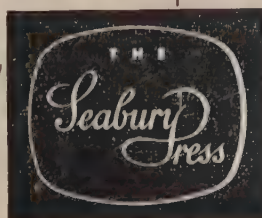
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SERMONS

Representative Preaching

THE ANGLICAN PULPIT TODAY. Edited by Frank D. Gifford. Morehouse-Gorham. Pp. 235. \$3.50.

Dr. Butler, who reviews THE ANGLICAN PULPIT TODAY, is the editor of the well-known anthology of contemporary preaching, BEST SERMONS, latest volume of which is the 1951 edition. The series draws upon sermons the world over and of all religious bodies — Catholic, Protestant, and Jewish.

Ordained to the Methodist ministry in 1923, Dr. Butler has, since 1938, served as religious and book editor of the New York MIRROR.

The dean of the Philadelphia Divinity School, Dr. Frank D. Gifford, has, in *The Anglican Pulpit Today*, edited a valuable book, a collection of 42 Episcopal Church and Church of England sermons preached in the United States, Canada, England, Africa, Australia.

The Anglican Pulpit Today fittingly opens with a sermon by His Grace, the Archbishop of Canterbury, entitled "Ordered Liberty and Self-Disciplined Freedom," which was preached in St. Andrew's Cathedral, Sydney, Australia. Dr. Fisher preaches a distinctly Christian sermon that will reflect credit on this volume. And equally in good order is the second sermon on "The Task of the Church" by the Presiding Bishop of the American Episcopal Church, the Most Rev. Henry Knox Sherrill, which he delivered in Westminster Abbey at the opening of the Lambeth Conference in 1948 in London; Bishop Sherrill shows himself a Christian statesman of worldwide vision in this message.

There are a number of fine sermons in this volume, which includes sermons by one archbishop, 13 bishops, nine deans of cathedrals, 12 parish clergy, five theological professors and one superior of a religious order (who is also rector of a parish).

If this reviewer could have only one sermon in this entire collection he would choose "Not Two Worlds, but One," by Theodore Parker Ferris, who now preaches in Phillips Brooks' old pulpit in Boston and does a fine job of it. Dr. Ferris has a well-rounded sermon with a real message for our own day; his introduction is excellent, he sets a high standard for other men to follow in his development of the main points of the sermon, and he comes down to his conclusion with interest alive. To do this he used between 2200 and 2700 words, a good length for a sermon.

Dr. Frederick Grant has a fine sermon

on a New Testament theme; Dr. Van Etten follows Dr. Fosdick in "The Human Life of Jesus," while Sam Shoemaker, Bishop Pardue, Dean Roach and Bishop Wright have excellent sermons on the Christian life. Canon Vidler asks the age-old question again, "What Think Ye of Christ?" and Bishop Evans of Ontario has a remarkable story of the cross that will be used as an illustration in many sermons.

Dean Riley, one of the fine preachers of Canada today, preaching at Easter, says, "the earliest soldiers of the Cross were reclaimed from despair to indomitable courage by which they won the Roman Empire for Christ." Chaplain Krumm of Columbia University shows his fitness as a pastor for students in his Easter message on "the Resurrection and Life's Perplexities." Dr. Anson Phelps Stokes, Jr., in the great St. Bartholomew's pulpit, offers Christ the King as the source of peace and redemption. Fr. Williams' "Crowning Festival of the Christian Year" is different, refreshing, while Charles Lowry, Jr., as always, delivers a sermon of real merit in "The Life of the Spirit Today."

Vincent Franks discusses theology, "The Queen of the Sciences," goes into the questions of man's origins, purpose, destiny. Canon Wedel, Warden of the College of Preachers in Washington, has an excellent treatment of men and women who hide from God and only find themselves by losing themselves in God; the Canon preaches a sermon that would appeal to Churchmen and visitors alike and ends with three short lines of poetry that would have delighted John Donne himself. Thomas Tardrew and Howard Clark each have sermons that will repay reading for their spiritual figures and illustrations from literature.

The Bishop of London, Dr. Wand, and a dozen other contributors discuss the Sacraments and Church life. As the volume opened with the Archbishop's world embracing sermon, it fittingly closes with John Heuss' "Christian Life," where men find in Christianity "a light of hope set in a darkness of despair."

Basically, this is a collection of sermons by good Churchmen who love the Church, its members, and their calling. Few of them would attract men outside the Church, many of the others are too short to be well-rounded sermons at all, but are sermonettes. In the Episcopal Church the short sermon is often preferred, yet it seems that a 15-minute sermon is too short just as the hour-long sermon is too long. It may be that no souls are saved after 25 minutes, but it is probably just as true that no souls are even stirred to faith or action in the average 15-minute talk. The best ser-

The Living Church

ions in this book are in most cases the longer ones. It takes a certain time to awaken the human soul and mind to faith.

Dean Gifford says these are not meant to be "best" sermons but "representative" sermons. There is some fine gold in some of them. But among the shorter sermons one has to hunt to find it in most cases. Unfortunately if the weaker sermons are representative of the preaching in the Episcopal Church today, then this Church, like many other Communions, needs more emphasis upon homiletics — writing and delivering sermons — in its seminaries and pulpits.

We miss some of the truly great men of the Episcopal Church: Bishop Block of San Francisco, Bishop Donegan, Canon Bernard Iddings Bell (who should have been represented with a sermon on religion and faith); Canon Turner of New Orleans, Dr. Crosson of Oakland and Eric Montizambert of San Francisco would have added strength with their regular preaching.

The sermons in this book may be used as examples of Episcopal Church preaching, but clergymen of the Episcopal Church and all other faiths will do well to study the preaching of James Stewart, Ralph Sockman, Paul Scherer, Fr. Canon, Rabbi Freehof, and Dr. McCracken as models of power, excellence, spiritual insight, and well-rounded preaching.

G. PAUL BUTLER.

CHRISTIAN POLITICS

Sin Taken Seriously

CHRISTIAN REALISM AND POLITICAL PROBLEMS. Reinhold Niebuhr. Scribners. Pp. 203. \$3.

We often hear it said that if only Christian "ideals" governed the policies of the nations of the world, it would be possible for us to live together in peace and tranquillity. The chief value of this new book by the distinguished professor of applied Christianity at Union Theological Seminary in New York is that it exposes once again the hidden fallacies in this view, making it clear that Christianity is, first of all, realistic in its appraisal of man and his institutions rather than "idealistic," and that the possession of the Christian faith is not an easy way to the solution of our enormous political problems.

Dr. Niebuhr has collected in this book a number of essays, written during the past few years, in which he explores the Christian presuppositions of politics. He makes plain, for example, the inevitability of human pretension, of egocentricity, of national pride, of failure to see the "whole picture." And he shows that Christian faith, while recognizing this tragic dimension of man's sinfulness, does not leave man without

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hope for improving the affairs of men and nations — although it does not offer utopian assurances of a perfected state of the world in which all problems will be done away through Christian love.

That is to say, Dr. Niebuhr takes sin with utmost seriousness. He also sees that Christians, be they never so earnest and devout, are not exempt from sin either in their personal lives or in their social judgments. It is this fact of sin which makes perfectionist ideas impossible, while it is the fact of redemption in Christ which gives both the insight and the courage to go on with such steps toward more satisfactory but (in this finite world) never perfect ways for men to live together.

The parish priest, who is concerned to interpret the signs of the times to his people, and the educated layman, who wishes to have a Christian perspective on world affairs, may read this book with great profit. Of course there are places where any reader, and not least this reviewer, would wish to take exception to Dr. Niebuhr's views. For instance, he does not seem to allow sufficiently for the possibilities which the grace of God makes available; he has a view of the Church which to an Anglican will seem less than adequate; he sits loose to certain dogmatic emphases which Catholic Christianity would believe to be essential. But that does not at all take away from the incisiveness, the extraordinary critical ability, and the firm Christian faith in God, which mark all of Dr. Niebuhr's writing and not least this particular volume.

W. NORMAN PITTENGER.

PASTORAL CARE

Where There Is Gold There Is Some Dross

THE CHURCH AND MENTAL HEALTH.
Edited by Paul E. Maves. Scribners.
Pp. xiv, 303, \$4.

Fourteen writers combine to produce this book under the auspices of the Department of Pastoral Services of the National Council of Churches. They endeavor to set forth the healing function of the Church as seen from a number of perspectives. Medicine, psychiatry and anthropology are represented, as well as the varied disciplines within the ministry itself — pastoral, chaplaincy, teaching, etc.

The result is a remarkable demonstration of the need for the recovery of the Church's healing work and of the reasons why her efforts seem so feeble. Being a symposium, it contains sections of unequal value.

Almost every essay in this book points out the need for the "laboratory approach" in much of the Church's work.

If our commitment is living, we can dare to experiment with the ways we teach, worship, and apply the Faith to the problems of living. We need something more than an occasional, "I enjoyed that sermon, parson," to insure that our preaching is relevant. If the Church is to be truly Catholic, all her members must be encouraged to speak the truth in love. The "truth" about much of our parish work is that it fails to issue in that vital fellowship which makes for health. As one of the writers puts it, "We believe in the communion of saints but we seldom experience it." (p. 83).

There are countless nuggets in this book, such as Cyril Richardson's compact statement of the genuine motive in worship and of his emphasis upon *sacrifice* as that in which "the whole mystery of worship" is comprehended, Dallas Pratt's astute use of the observation that the "half-gods" must go before "the gods arrive," and Daniel Blain's timely reminder that many a clergyman needs "face the fact that it is impossible to please everyone in the Church and the attempt to do so would strip him of his own character." (p. 257).

But where there is gold there must also be some dross. While a high degree of unity in this volume has been achieved, many of the authors fall back on repetition and tiresome pronouncements. It would seem that even those who write about the health of the Church frequently prefer fantasy to reality and resort to such statements as, "the Church will," etc., as an entry into tedious directions, which have little connection with real possibility.

The chapter on "Church program" (meaning education) is baffling. If its advices were taken the Church would become a mental hygiene clinic rather than the community of salvation, that Christians believed it to be.

C. R. STINETTE, JR.

HOLY SCRIPTURE

The Unity of the Bible

THE KINGDOM OF GOD. By John Bright. Abingdon-Cokesbury. Pp. 288. \$3.75.

Although the non-specialist may not be aware of it, an entirely new attitude toward the study of the Bible has arisen among scholars in the last twenty years or so. Previously the emphasis was upon the individual sections, and hundreds of books and articles appeared upon such topics as the teaching of Jesus, or the theology of Paul, or the religion of the prophets.

Now this has changed. Many of our most competent scholars now regard the Bible as a unit, with a single message

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throughout the Old and the New Testaments. There is development, to be sure, but it is the development of certain great ideas which were there from the beginning. The unifying principle is seen in the purpose of God throughout history to make men aware of His nature and design and to bring them into obedience to His holy will, which is the Kingdom of God.

This is the point of view from which Professor Bright writes. Against the background of the history of the Israelites and the Jewish people from the time of Moses to that of the early Church and their relations with the neighboring great powers — Egypt, Assyria, Greece, Rome — he shows how a longing for a time and a place in which evil would no longer be triumphant and peace and security would prevail under obedience to the one true God sustained the "People of God" in all its troubles.

But there was at the same time tension between those who thought of the Kingdom in terms of a selfish nationalism and material prosperity and those who, like the great prophets, saw it primarily in terms of obedience to the holy will of God. The ancient hope was fulfilled in Christ in Whom the Kingdom came, but the tension persisted, and still persists. Men want the Kingdom and its benefits, but on their own terms and according to their own ideas rather than God's. But those who commit themselves fully to God, as He is revealed in Christ, enter into that Kingdom and form the true Church, the People of God.

The author says that he is writing for the "general reader." His style is popular, even colloquial in spots, although there are a few words which he might have translated or explained. These, however, should offer no great stumbling-block, and it should be emphasized that the book is no mere historical study for its own sake.

One might not, perhaps, agree with certain details, but in every case the presentation is unbiased and fair. It is a book which may be read with great profit by all who are interested in the Bible and its message from God to men.

E. J. COOK.

Eloquence Through Silence

THE STORY OF JESUS. By Theodore Parker Ferris. Oxford University Press. Pp. ix, 145. \$2.45.

In this book, Dr. Ferris, rector of Trinity Church, Boston, has brought together the result of some sermons on the life of Jesus Christ.

Dr. Ferris was anxious to answer some of the frequent questionings of adults. This he has done, but he also raises some important issues concerning the doctrine of the Church.

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author says: "The majority of Christians accept it as fact—others as pointing toward legend. It is only fair to say here I myself belong to this latter group." Such statements, though one can respect their honesty, cause concern because people say that such teaching leaves them free to believe or reject almost any article of the creed. It will suffice here to quote Archbishop Temple, writing on the same subject: "In view of my responsibility in the Church, I think it right here to affirm that I wholeheartedly accept as historical facts the birth of our Lord from a Virgin Mother, and the Resurrection of His physical body from death and the tomb."

The recorded events of our Lord's life are treated with sincerity throughout, but the interpretation is often eloquent by what is not said. The chapter on the Crucifixion relates in a masterly way that the Church has always taught that the Cross is the supreme and culminating expression of God's love, yet it does not make clear the "why" of the Crucifixion.

Those who, like Dr. Ferris, have had to defend the character of God, know how hard it is to get people to believe that God is love, in the face of all the misery in the world. Dr. Ferris has done this remarkably well in the chapter on the Resurrection, with its emphasis on the reality of the living Christ.

GERALD WHITE.

A Clearly Presented Argument

THE HOPE OF JESUS. A Study in Moral Eschatology. By Roderic Dunkerley. Pp. viii, 228. \$3.50.

This book is worth reading, particularly since it is to be hoped that Episcopalians will disagree with the author. Any one who does reject his clearly presented argument will be forced, in doing so, to clarify his own understanding of some important parts of the Christian faith.

Basically, Dunkerley argues that the Kingdom of God is to be established on this earth when men agree to live together in peace, with justice and righteousness. The world was prepared by God for this to happen when Christ came, and Jesus had a right to expect success. Yet men were free to reject God's plan. They did so, and the world inevitably came to ruin. The Crucifixion was really a crime; hence it was not a part of God's eternal plan and was not foretold in the Old Testament.

Dunkerley admits that his position limits the foreknowledge of God (he should say the *knowledge* of God), and he also contradicts the interpretation of the Cross given by the New Testament and the early Church.

Laymen may think this is all too abstruse for them; yet the argument is

clearly presented, and the book is unusually well organized. It is a timely and most provocative work.

DONALD J. PARSONS.

APOLOGETICS

Last Will

THE RECOVERY OF BELIEF. By C. E. M. Joad. Macmillan. Pp. 250. \$3.

This book is somewhat in the nature of a last will and testament. The late Dr. Joad was a lucid writer who did much to enlighten a not inconsiderable public about many of the obscure questions of philosophy. As such he was perhaps rather unjustly despised by professional philosophers, but many others were deeply indebted to his expository powers and attracted by his whimsical personality.

Throughout most of his career Dr. Joad was regarded as, and regarded himself as, an agnostic of the reverent and wistful, rather than of the aggressive kind. In his later years, however, he moved steadily closer to Christianity and this book is an affirmation of Christian faith and the grateful testimony of a man who is content to find his place as a Christian in the Anglican Church. The book is primarily apologetic in character and hardly lives up to its rather ambitious sub-title, "A Restatement of Christian Philosophy." The title, *The Recovery of Belief*, is a much more adequate description of its actual contents.

It is full of interesting and lucid discussions. Mr. Hoyle's view of the physical universe and the widespread notion that religion is a merely subjective phenomenon come in for particularly excellent treatment. Intellectual honesty characterizes the whole discussion, and Dr. Joad is never afraid to face up to, and candidly confess the difficulties inherent in the position in which he finally came to rest.

It is the almost entirely apologetic character of the book that makes it seem rather inadequate as a confession of faith. The man who comes to Christianity as a result of a consideration of apologetic arguments, many of which, as in this case he may have composed in his own mind for himself, somehow never quite seems to get to grips with the heart of the matter. There is almost no theology in this book and much more about philosophical theism and its problems than about our Lord, who, apart from one brief section, falls somewhat into the background.

This is a pity in some respects, because the most important reason for becoming a Christian must be found in the last resort in the power and comprehensiveness of an authentic Christian theology regarded as a total point of view rather than on a series of apologetic arguments

refuting various philosophical difficulties one by one. Nevertheless within its limitations this is an excellent book, and it may be cordially recommended to the agnostic seriously considering the claims of the faith or to a Christian going through a period of philosophical doubt.

J. V. LANGMEAD CASSERLEY.

CHURCH HISTORY

Issues: Real and Important

THE COUNCIL OF CHALCEDON. A Historical and Doctrinal Survey. SPCK.* Pp. xviii, 361. 37/6.

Second only in importance to the Council of Nicaea, which defined our essential faith in Jesus Christ as God and Saviour, is the Council of Chalcedon, which proclaimed that Christ is indeed true God and true Man.

The history of the Council of Chalcedon is a complex story, since it involves not only theological and philosophical debates, but strife of personalities, ecclesiastical rivalries, imperial politics, and national feeling. Though told with some detail in all major Church histories, the story of Chalcedon has long deserved the careful and balanced study which Professor Sellers of Kings College, London, has now given to it in *The Council of Chalcedon*. His survey includes the prelude of the Council in the events of 431-451 A.D., its own proceedings and definitions in 451, their doctrinal background, and the clarification of Chalcedonian theology in the century that followed.

Certainly non-theological factors were prominent in the final alignment; it was not merely dogmatic conviction which led Syrians, Egyptians, and Armenians to reject the doctrines of Chalcedon while the Greek and Western Churches accepted them. These Oriental Churches have not intended to reject the apostolic faith, although they have fallen into schism along national lines. But the theological issues, which modern students of this history often minimize unduly, were real and are important. Dr. Sellers, writing primarily as a theologian, gives them due attention.

For the serious student of either the Catholic faith or the history of the ancient Church, here is an important job well done.

E. R. HARDY.

EDUCATION

Dewey Exposed

LET'S TALK SENSE ABOUT OUR SCHOOLS. By Paul Woodring. McGraw-Hill. Pp. 215. \$3.50.

During the past six or seven years adverse criticism has become vocal about

the American school, in particular about the training given to our teachers and about the alleged domination of the teaching profession by theorists who insist that children are and ought to be what most people feel fairly sure they never have been and are not. The result, more and more people of intelligence think and say, is deplorable. Some of this criticism is fretful and foolish but a great deal of it is cautious and sane for all its harshness. Mr. Woodring has written an informed and fair presentation of the facts in the matter.

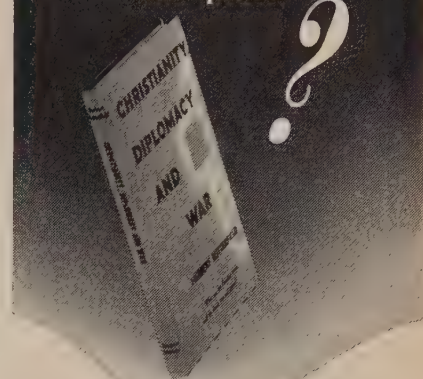
Mr. Woodring, who is a professor of education in the State of Washington, insists that adverse criticism of the schools is at least partly justified and asks educational authorities not to denounce those of integrity who point out what seem to many to be patent defects in school management, teaching methods, and philosophy of education. He asks that critics be sure of their facts and patient with those who teach our children and those who train the teachers. The critics and the educationalists may and must understand one another and be humble as mutually they try to do a next to impossible job, one without precedent in history, namely, to provide as competent an education as possible for every child in the community—the brainy and the near moronic, and that vast majority which is neither.

The book is more than admirable. It should be read widely and pondered deeply by those who know that our herculean educational task is almost impossibly difficult and that we are not as yet too good at handling it. Mr. Woodring is specific, discriminating, penetrating.

His is a book primarily for teachers rather than parents, and for those teachers (and other citizens) who have had a larger philosophic training than is common among us. Thus Mr. Woodring shows the devastating results of John Dewey, does it justly and perceivingly, shows what Dewey's fundamental relativism has done to American culture and to current morality; but there is not one in a thousand American taxpayers who will be able to understand what Mr. Woodring has written about it, and probably not one in a hundred of those who teach in our schools. One could wish that the author would write another book with intention to make plain to the common man Deweyism as Dewey intended it to be, and as his disciples have corrupted it. Mr. Woodring has tried to do this, and probably thinks he has done so; but he has not.

One virtue of this book is that the author knows that the schools are as relativist as they are, as secularist, as given over to a false sort of egalitarianism, because these are the basic characteristics of American life today. The

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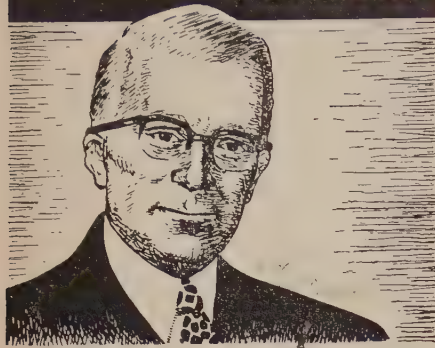
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schools teach the attitudes which our people generally insist are the right attitudes. One cannot expect tax supported schools basically to resist the *mores*. Those who would have their offspring trained otherwise must go in for private schools. This, though Mr. Woodring mentions it not, is the basic issue in any sane discussion of the relationship of the public schools to Judeo-Christianity.

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MUSIC

For Family Hymn Sings

HYMNS FOR CHILDREN AND GROWN-UPS. Edited by Lee Hastings Bristol and Harold W. Friedel. Farrar, Straus and Young. Bulk of pages unnumbered. \$3.75.

Here is an interesting edition of 185 hymns, attractively illustrated throughout. The musical accompaniments are simple and quite within average ability; the tunes, too, are also set within the range of the untrained voice.

For the most part, the quality of the hymns chosen is refreshing and invigorating—a welcome change from the usual "hymnals for the home." However, this reviewer feels that, in some instances, a better choice of tune could have been made. Surely Walter's hymn, "I would be true" deserves something more virile than the feminine "Sandringham" (set to "O perfect love" in *The Hymnal 1940*). "Forest Green" set by Bristol and Friedel to Stocking's "O Master workman of our race" and "St. Columba" to Tiplady's "I know, O Christ" seem rather ill chosen. Since both of these lovely melodies are used with better taste elsewhere in the book, something more in keeping with the character of these two hymns could have been found.

Within the covers of this book can be found many of the great hymns of the Church (along with a few not so great) and the editors, in their selection, have spanned the centuries from the early third to the present. Traditional and folk tunes from many lands enrich this collection with many little gems, naïve and appealing to any age or group. Including contemporary contributions, the hymnal has both variety and depth and will bring to many the joy that finds expression in song.

It should be noted that the editors have emphasized that this hymnal is "not intended for use in church" and is directed "primarily at the young family." Since well over half the number of hymns in this book are to be found in *The Hymnal 1940*, those who contemplate its use in the Sunday School might find it rather limited in scope. We doubt, of course, that there are many

Sunday Schools with a budget substantial enough to provide—and replenish—sufficient copies for their needs.

However, this is a book for the family, and as such can be heartily recommended. THOMAS A. MADDEN.

In Brief

THE BOOK OF JONAH. Woodcuts by Jacob Steinhardt. Calligraphy by Franzisca Baruch. Philadelphia: Jewish Publication Society of America. About 25 pages, unnumbered. \$5.

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Children's Books

THE LITTLEST CHRISTMAS TREE. By Flora Strousse. Illustrated by Donald E. Cooke. Morehouse-Gorham. Pp. 24. \$1.25.

A charming Christmas story with unusual illustrations in green, white, and black. Would make a nice gift book.

NOËL—FOR JEANNE-MARIE. By Françoise Seignobosc's. Scribners. Pages unnumbered. \$2.25.

A picture story book for the younger children in which Jeanne-Marie tells her white sheep, Patapon, about Noël and what she wants for Christmas. Patapon says Fr. Noël will not bring him any presents because he has no shoes to leave near the chimney. So Jeanne-Marie buys a tiny pair of shoes for Patapon and puts them with hers beside the chimney and goes to sleep; then Fr. Noël comes in the night.

The two double-page pictures of Jeanne-Marie, asleep on her bed with the four wooden shoes on the hearth and Fr. Noël leading his donkey through the snow outside, and of the Christmas crèche with the *santons* (Christmas manger figures), are only a little more appealing than the others. I think the nursery school set will love this. M.V.L.

Books Received

MEDITATIONS OF THE HEART. By Howard Thurman. Harpers. Pp. 216. \$2.75.

THE SPIRITUAL MAXIMS OF ST. FRANCOIS DE SALES. Edited and with an Introduction by C. F. Kelley. Harpers. Pp. 191. \$2.25.

THE FULNESS OF TIME. By John Marsh. Harpers. Pp. ix, 189. \$3.

THE TRANSCENDENT UNITY OF RELIGIONS. By Frithjof Schuon. Translated by Peter Townsend. London: Faber & Faber. Pp. 199. 21/-.

NOT BY BREAD ALONE. By Emma Eller Rankin. Pageant Press. Pp. 73. \$2.50. [Poems.]

Liturgy of St. John

(Continued from page 19)

ly recall such examples as the Magnificat, the Benedictus, and the Nunc dimittis³—all of which we still use in our worship today. But there are many other passages, less obvious, of the same general character, which give eloquent proof of a powerful liturgical strain in early Christian Church life.⁴ Not only so, but the 1st Epistle of St. Peter is now seen to be the expansion of a Christian catechism; and an excellent case is being made out for regarding St. Mark's Gospel as an early Christian lectionary. These discoveries suggest that the Gospel of St. John is also a liturgical document. Indeed, this view solves virtually all the remaining puzzles of this peculiar writing, for in liturgy one does not expect to find systematic order, chronological accuracy, logical continuity, or grammatical regularity. Its dynamic is spirit. Its purpose is dedication. Its vehicle is dramatic effect. Its control is religious truth.

A SOARING SPIRIT

In all these respects the Gospel of St. John qualifies as superb liturgy. A student in Greek is warned not to rely on the Greek of this Gospel as normative. Because its vocabulary is limited and its sentence structure relatively lucid, it is a favorite source of elementary readings in New Testament Greek. But the exacting linguist finds in it many disturbing peculiarities which cannot be explained even by grammatical or philological theories. The final answer comes from the assumption that the author strove for certain effects of sound and rhythm and felt that the rules of grammar and lexicon were too constrictive for his soaring spirit.

A quick comparison with the other Gospels shows the degree to which St. John's Gospel stands apart. Except for a necessary movement toward the Passion and Resurrection, and the use of a few other events of the Gospel narrative, it makes no pretense to being an historical account. It doesn't fit the chronology of the other Gospels and has no discernible time schedule of its own. Its references to the passage of time are obviously conventional phrases and do not add up. The geographic details are for dramatic realism and, of course, give its whole portrait a substantial grounding in history.

But the Jesus of this Gospel is quite

(Continued on page 30)

³ St. Luke 1:46-55, 68-79; 2:29-32.

⁴ E.g., I Corinthians 13; much, if not all, of Ephesians; I Timothy 3:16; Hebrews 1:1-4; 3:16-18; Philippians 2:5-11; the songs in Revelation; St. John 1:1-18.

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(Continued from page 29)

different from the Nazarene of the other accounts. He makes the highest claims right from the beginning, and his words are not natural conversation or the direct instruction of the Galilean. Nor is this Gospel a theological document. A comparison with the Epistle to the Hebrews, or even with the much less formal Letter to the Romans, shows the difference plainly. None of the known early Christian theologians or Apologists wrote in the vein of this Gospel. It pursues no logical argument. It moves from dialogue to monologue without warning, and uses words with a bewildering doubleness of meaning. That is not the method of a teacher of theology.

On the contrary, St. John's Gospel gathers up the views already preached and taught and gives them a dramatic presentation. It is a spiritual writing; i.e., it teaches truth by means of signs and allegories which only those within the fellowship can really discern — and are expected to discern. It does not propound sacramental doctrine, but it obviously offers material that interprets the rites of Baptism and the Eucharist at which they are to be read.⁵ Now all of this is typically liturgical method.

All the literary characteristics of St. John's Gospel point in the same direction, and, be it noted, are found abundantly in both pagan and Jewish cult literatures of the day. The most obvious of these are the solemn priestly "and . . . and" clauses,⁶ the frequent sentences that, in the familiar Authorized Version, begin "verily, verily" (RSV, "truly, truly"), but which in the Greek are "amen, amen," and the impressive "I am" declarations.⁷

The structure of the Gospel, finally, is clinching evidence of its liturgical character. Its materials are for the most part disconnected units like the lessons of a lectionary or the Epistles and Gospels of the Prayer Book Liturgy. What gives them unity is their use on the occasions of a ritual calendar and the message of the Gospel as a whole.

Like a jig-saw puzzle, these lessons form a harmonious panorama: seven great miracles (or "signs"), climactically arranged and with explanatory dialogues and monologues interspersed, combine with "farewell discourses" and passion narrative, the Prologue giving the clue

⁵ See 2:1-11 and Chs. 3, 4, 6, 13.

⁶ 1:1; 5:25; 6:16-18.

⁷ 4:26; 6:35; 8:12, 18, 58; 10:7, 11; 11:25; 14:6; 15:1; 18:15. This is the language of deity both in Greek cults and in the Greek Old Testament.

One might note also, as indicative of the liturgical character of the Fourth Gospel, the numerous verbs and participles in the present tense; the confessional responses of the people (4:41; 6:15, 34, 69; 9:17, 37; 11:27; 20:28); and, lastly, the prose hymns of the Prologue (1:1-18); the "comments" (3:14-21, 31-36); the parable of the Shepherd (10:1-18); the "discourses" (Chs. 14, 15, 16); and the prayer of Ch. 17, which are clearly fitted for choral recitation.

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to the meaning of it all and the last chapter serving as an appendix. [For schematic representation see the box on page 19.]

Thus viewed, this Gospel takes on the appearance of a complete dedicatory liturgy, especially appropriate for Easter, in which its three divisions may have been used in this order: Chs. 1-12 as the baptismal instruction; then followed baptism, laying on of hands, Lord's Prayer, the Eucharist, with chs. 13, 14 as ante-communion readings and chs. 15-17 as post-communion selections; and, during the reception of communion (i.e., between chs. 14 and 15) the reading of chs. 18-20.

ANONYMITY

Of course, this Gospel liturgy teaches. Its message is a symphonic harmony of the themes of Christ as Life, Bread of Life, Water of Life, Light Eternal, Fullness of God, Truth and Grace, Progenitor of New Man, God-Man, Son of God, the Living Word, the I-Am of sacred history. But it teaches by means of confession and liturgy—forms of worship in which narrative, instruction, dialogue and congregational choruses interplay.

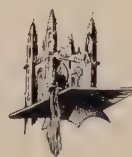
As in any living liturgy, there is an interplay of tendencies, for it is the author's own religious experience and the lessons learned from apostolic mouth, as well as his long years of preaching the Word, that blend with the traditions of Ephesus to create this rich and classic product. The Christian fellowship, the worshipping and serving family of believers, is the place of its origin. The conditions within the church of Ephesus are the primary points of relevance. The "Jews," the doubters, the unbelievers, the materialists, as well as those who see and know, the true worshippers new and old, educated and uneducated—these are the people for whom it is designed.

The composer of this inspired work did not reveal his name in its pages. Ancient tradition about him is confused. Some thought he was the Apostle John grown very old, others said he was that Apostle's disciple and himself presbyter of Ephesus. The best that can be said now is that he was a member of a brilliant circle of spiritual leaders in Ephesus. His concern for the life and thought of the Church stamps him as a man of responsibility, like a presbyter or a bishop. The originality of his interpretation and the authority with which he phrases the new words of Jesus, as well as the poetic rhythm of his language, place him among the prophets of Holy Scripture, who too had spoken in the name of the Lord and cast their oracles in poetic verse. Some called him the Theologian, and Theologian he was, for he hymned forth the living Word of God among the throng of His worshippers.

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Pastoral

(Continued from page 14)

for the ministry is encouraging, but it is obvious that the increase must continue.

As we look at Christianity both at home and abroad, there is further cause for thanksgiving. In the United States membership in the Christian Churches has continued to advance at an encouraging rate. Surely this must have some significance for the Churches in our land for "Unto whomsoever much is given, of him shall much be required."

In spite of great losses in certain areas, Christianity is stronger numerically and more widespread geographically than at any other time in history. With its roots struck deep in every continent, it has continued to advance in the face of the calamities of two great world wars and of unrelenting oppression in all communist countries. Even behind the iron curtain the Christian life continues as men acknowledge Jesus as Lord and Christ. Our Christian faith has survived and will survive.

With these causes for encouragement we have reason also for sober concern. The outlook for Christianity and for the world from a Christian point of view has rarely been more serious. There are mighty forces without and weaknesses within, inimical to Christianity.

The greatest avowed enemy of Chris-

tianity is Communism with its basic philosophy of materialism. Closely allied to this foe of Christianity is another form of totalitarianism which deifies the State, expressing itself in various forms of national state socialism. These two aspects of the modern situation have been brought before us here by our Presiding Bishop in the following words:

"The meeting here is symbolic not only of the historic past but it has deep significance for the problems of our own day. It should hardly be necessary to state that the Christian Church is opposed to Communism as a threat not only to individual freedom but indeed to everything for which the Christian religion stands. But it is necessary to make this statement, for there have been broad generalizations and accusations, particularly against those Churches which have a democratic tradition. The fact is that the Christian Churches are the greatest bulwark against atheism and the whole philosophy and practice of Communism. It is not simply a matter of pronouncements but of all that happens on the parish level, the training of children, the preaching of the Gospel of Christ, the worship of Almighty God. The Church is equally opposed to what may be described as 'creeping fascism.' We know from our brethren of the Churches abroad that often fascism has come upon them unawares. We are against trial by uninformed public opinion, against accusations by hearsay."

The Presiding Bishop concluded by declaring, "We are for fairness, and jus-

tice, as a part of Christianity and of our democratic way of life."

In many areas there is the suspicion that Christianity is a creature of western imperialism. Winds of revolution have been blowing briskly in all the world in our generation. Everywhere subject peoples are striving for their independence and national sovereignty. Not only has this trend done much to strengthen the national religions in their opposition to Christianity, but it has tended to associate Christianity with the forces that resist these people's natural desire for independence.

RACIAL DISCONTENT

Associated with this is the problem confronting the Christian Church in the prevalence of racial discontent in large sections of Africa and Asia. In the United States the bitterness and prejudice aroused by racial issues have posed difficulties in dismaying proportions. We rejoice in the stand our brother Bishops of the Church of the Province of South Africa have taken in their proclamation of the unity under God of all peoples.

Besides foes without, there are problems within. One of the chief difficulties the Church must face everywhere is nominal Church membership. This is reflected in irregular Church attendance, in infrequent Communion, in perfunctory giving, and in worldly living. Nearly one-half the people of the United

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ates do not have so much as a nominal relationship to any religious body, a secular spirit which the Bible describes as the Gospel as "Mammon" and in the Bible as "the World."

Another concern is the morale of our people. Corruption appears in high places, criminals overcrowd our prisons, juvenile delinquency is a mounting problem. Our country seems to be losing the faith and confidence in itself which has characterized our life in other days, and thrown itself in a devotion to human rights and liberties. We have become anxious and worried, the victims of our fears—our fear of war, of military service, of insecurity, and of Communism.

In the face of these perils and problems Christians see clearly that the ultimate solution of the troubles and tragedies of this confused world is found in the Christian faith. No peace can be had, no concord established until men come to accept the truth of the Gospel. The call to the Church is clear to tell the story of the redemptive life of Christ Jesus. The communicating of His life to men is the responsibility of the Church and its members.

If we Christians really believe that the Gospel is the power of God unto salvation, we must accept with eager will and quickened heart the missionary task and opportunity before the Church today. The burden of evangelism has never been laid more heavily upon the conscience of the Church. A suspicious, disillusioned, and bewildered age must be made to look into the face of the risen Christ.

Where He is accepted and followed as prophet and teacher there the meaning of life is truly revealed. Where He is accepted as priest, there is a new and living relationship between God and man. Where He is accepted as King, discipline and order lead to peace. It is our privilege and bounden duty to proclaim with fresh vigor to all men the Truth of God in Christ Jesus. Our Lord has solemnly laid upon us this command, "Go ye therefore, and make disciples of all nations, . . . teaching them to observe all things whatsoever I have commanded you." This divine commission means sacrifice and complete commitment, and the facing of danger. Here is adventure, shining and glorious, and the issue is beyond imagination.

Our task is not to adapt Him to the world, but to convert the world to Him. All the highest meanings of life are centered in Christ Jesus. The time calls for Christian witness in every parish and for the friendly cooperation of all who call on His name. Times of crisis are days of the Lord if God can find men and women who are ready and unafraid to speak His Truth. Old, yet ever new, the Church remains the instrument of God's loving purpose.

CHANGES

Appointments Accepted

The Rev. Benjamin F. Axelroad, formerly chaplain of the Newark City Mission and curate of Trinity Cathedral, Newark, will on December 1st become chaplain of the Chicago City Mission and part-time chaplain of the West Side V. A. Hospital, Chicago.

The Rev. Louis Basso, Jr., formerly associate rector of Trinity Church, Lawrence, Kans., is now rector of St. Paul's Church, Coffeyville, Kans. Address: 613 Elm St.

The Rev. Donald E. Becker, formerly assistant of Christ Church, Whitefish Bay, Milwaukee, will on December 10th become vicar of St. Matthew's Mission, Raytown, Mo. Address: 6111 Norfleet, Independence, Mo.

The Rev. Lee W. Burnett, formerly in charge of St. John's Church, Donora, Pa., is now rector of St. Matthew's Church, Homestead, Pa. Address: 119 Lawrence Ave., Homestead.

The Rev. John P. Christiansen, formerly rector of St. Luke's Church, Merced, Calif., will on December 1st become rector of St. Andrew's Church, La Mesa, Calif. Address: 8745 Lemon Ave.

The Rev. A. T. B. Haines, formerly in charge of St. George's Church, Highland-on-the-lake, N. Y., and St. Paul's, Angola, is now rector of Grace Church, 525 A Ave. N. E., Cedar Rapids, Iowa.

The Rev. Francis A. Hannigan, who formerly did supply work in the diocese of Western New York, is now rector of St. Michael's Church, Oakfield, N. Y., and vicar of St. Barnabas' Church, Akron, N. Y. Address: 80 John St., Akron, N. Y.

The Rev. John Norman Hill, who formerly served Mount Calvary Church, Camp Hill, Pa., is now rector of St. Paul's Church, New Rochelle, N. Y.

The Rev. William S. Hill, formerly rector of St. Peter's Church, Uniontown, Pa., is now rector of St. Stephen's Church, Wilkinsburg, Pa. Address: 600 Pitt St.

The Rev. Martin T. Lord, formerly rector of St. Matthew's Church, Bogalusa, La., will on December 1st become associate rector of St. John's Church, Chevy Chase, Md. Address: 4700 Willow Lane, Chevy Chase 15, Md.

The Rev. Merrill A. Norton, formerly vicar of St. Andrew's Church, Peoria, Ill., will on December 1st become vicar of St. John's Church, Neosho, Mo. Address: Box 213.

The Rev. Nelson F. Parke, formerly associate rector of St. Philip's in the Hills, Tucson, Ariz., is now assistant of the Church of the Transfiguration, New York.

The Rev. Canon Waldo I. Peterson, of Trinity Cathedral, Easton, Md., who was formerly rector of St. Paul's Church, Trappe, Md., is now in charge of Old Trinity Church, Church Creek, Md., and St. Paul's, Vienna. Address: 305 North St., Easton.

The Rev. S. H. L. Shaw, who formerly served Grace Church, Lyons, N. Y., is now rector of St. John's Church, Cornwall, N. Y.

The Rev. Eric W. Veal, formerly canon of Holy Trinity Cathedral, Port-au-Prince, Haiti, and professor in the seminary there, is now rector of St. Mary's Church, Asheville, N. C. Address: 339 Charlotte St.

The Rev. Lewis Hammond Webster, formerly in charge of the Church of the Holy Communion, New York, is now rector. Address: 47 W. Twentieth St., New York 11.

The Rev. John E. Williams, formerly assistant of St. James' Church, Richmond, Va., is now rector of the Church of the Heavenly Rest, Princeton, W. Va. Address: 715 Highland Ave.

The Rev. Robert L. Williams, formerly assistant of Christ Church, Newark, N. J., is now assistant of the Church of the Holy Communion, Paterson, N. J. Address: 99 Pearl St., Paterson 1.

Resignations

The Rev. Albert E. Phillips has retired as rector of the Church of the Mediator, Edgewater, N. J. Address: Drum Moir, Philadelphia 18.

The Rev. Frederic Wamsley has retired as rector of St. Paul's Church, New Rochelle, N. Y. Address: 178 Brookdale Ave., New Rochelle.

The Rev. W. Hewton Ward has retired as rector

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CHANGES

of the Church of the Transfiguration, Ironwood, Mich., and is now living in Denver, Colo., where he will occasionally take services. Address: 830 S. Clarkson St., Denver.

Changes of Address

The Rev. Richard Nelson Bolles, tutor at General Theological Seminary, who is in charge of the Church of the Redeemer, Palisades Park, N. J., may be addressed at 175 Ninth Ave., New York 11.

The Rev. Robert G. Preston, formerly addressed in McBride, B. C., may now be addressed at St. Bartholomew's Hospital, Lytton, B. C.

Ordinations

Priests

Kansas: The Rev. Boyd Curtis Latimer was ordained priest on October 13th at Calvary Church, Yates Center, Kans., by Bishop Fenner of Kansas. Presenter, The Rev. C. A. Clark preacher, the Rev. John Pruessner. To be vicar of Calvary Church, Yates Center; Good Shepherd, Fredonia; and Ascension, Burlington. Address: Box 27, Yates Center.

The Rev. Donald Lee Jackson was ordained priest on October 20th by Bishop Fenner of Kansas at Grace Church, Ottawa, Kans., where the new priest will be rector. Presenter, the Rev. R. C. Swift; preacher, the Bishop. Address: 315 W. Fifth.

The Rev. Samuel Stevenson Elliston was ordained priest on October 22nd by Bishop Fenner of Kansas at St. Thomas' Church, Holton, Kans., where the new priest will be vicar. He will also serve Grace Church, Wetmore. Presenter, the Rev.

C. A. Clark; preacher, the Very Rev. J. W. Da Address: Box 68, Holton, Kans.

Long Island: The Rev. Richard Hazelton Fr was ordained priest on October 17th by Bishop Barry of Albany at St. Gabriel's Church, where the new priest will be assistant. Presenter, the Rev. Matthew Smith; preacher, the Rev. R. Condit. Address: 196-10 Woodhull Ave., Hollis, N. Y.

The Rev. Edmond Thomas Peter Mullen, the Rev. Alexander Dalgetty Nicoll, Jr., the Rev. Edmund Wilbur Olifiers, Jr., the Rev. John Morgan Scott and the Rev. John Philip Talmage were ordained to the priesthood on October 31st by Bishop Wolfe of Long Island at the Cathedral of the Incarnation, Garden City, L. I. Preacher at the service was the Rev. B. H. Goodwin.

The Rev. Mr. Mullen, presented by the Rev. H. Marsh, will be in charge of St. Mark's Mission, Medford, L. I., and the Church of St. Michael and All Angels, Gordon Heights. Address: Box 28, Medford, L. I., N. Y.

The Rev. Mr. Nicoll, presented by the Rev. Dougald Maclean, will be assistant of St. George Church, Flushing, N. Y. Address: 135-32 Thirty-eighth Ave.

The Rev. Mr. Olifiers, presented by the Very Rev. H. J. Stretch, will be in charge of the Church of St. Boniface, Lindenhurst, N. Y. Address: 68 S. Wellwood Ave.

The Rev. Mr. Scott, presented by Canon Milton Good, will be rector of St. James' Church, Long Beach, N. Y. Address: 220 W. Penn St.

The Rev. Mr. Talmage, presented by Canon H. J. Stretch, will be in charge of the Church of Christ the King, East Meadow, L. I. Address: 2408 Fifth St.

Deacons

Long Island: Irwin Louis Simon was ordained deacon on October 31st at the Cathedral of the Incarnation, Garden City, L. I., by Bishop De Wolfe of Long Island. Presenter, the Rev. H. J. Gary; preacher, the Rev. B. H. Goodwin. To be in charge of St. Mary's Church, Carle Place, N. Y. Address: 25 Harness Lane, Levittown, N. Y.

Armed Forces

Chaplain Ernest M. Hoyt of the Kingsbridge Veterans Hospital in New York, who is serving in the Armed Forces Division of the National Council, was recently promoted to the rank of Lieutenant Colonel. Address: 130 W. Kingsbridge Rd., the Bronx 68, N. Y.

Laymen

Mrs. Earle P. Bainton, formerly of Providence, R. I., is now superintendent of the Protestant Home for the Aged, 2449 N. Downer Ave., Milwaukee. Mrs. Bainton came to Milwaukee about a year ago and has been living with her brother the Rev. Westwell Greenwood, assistant of St. Mark's Church, Milwaukee. Mrs. Bainton's husband, who was in the textile business, died in 1947.

Miss Jean Hanson, formerly superintendent of the Milwaukee Protestant Home for the Aged, will on January 1st begin her new work as parish group work director at St. Paul's Church, Milwaukee. The new position was created by the James Whitney Memorial Fund. Miss Hanson will work with the Community Welfare Council on neighborhood projects; she will also direct a volunteer training institute, assist the rector in religious education, and serve as Sunday school secretary.

Deaconesses

Deaconess Amelia Marie Propper recently celebrated her 105th birthday at the House of the Holy Comforter, 196th St. and Grand Concourse, New York.

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ANNISTON, ALA.

ST. MICHAEL AND ALL ANGELS 18th & Cobb
Rev. Earl Ray Hart, LL.D., r
Sun 8 HC, 11 MP (1st Sun HC); HD & Wed 10 HC
open daily 8-5

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
Sat 4:30 & 7:30 & by appt

OAKLAND, CALIF.

ST. PETER'S Broadway at Lawton Ave.
Rev. Dr. L. D. Canon Gottschall
Sun Masses 8, 11; Wed Healing Service & Addr 8;
by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
Rev. Percy Major Binington
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
Fri 9; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt.

* The sign used in this heading is a replica of one available from the National Council, 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. D. L. Davis
Sun 7:30, 9 (Sung), Ch S 11; (Sol) 7:30 EP & B;
Daily 7, Wed & HD 10, Ep 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun: HC 7, 8, 9, 9:30 (Ser), 11 (with MP & Ser),
4 Ev & Ser; Wkds: HC 7:30 (also 10 Wed), Cho
Mat 8:30, Ev 5:30. Open Daily 7-6.

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roeliff H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward Chandler, p-in-c
Sun 8, 10, 8:30; Weekdays, 8, 5:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

TRINITY Founded in 1698
Rev. Peter Chase, p-in-c
Sun HC 8, Family Service 9:15, MP 11; HC Tues &
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays as anno; C appt

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno). C Fri 12, Sat 12 & 7

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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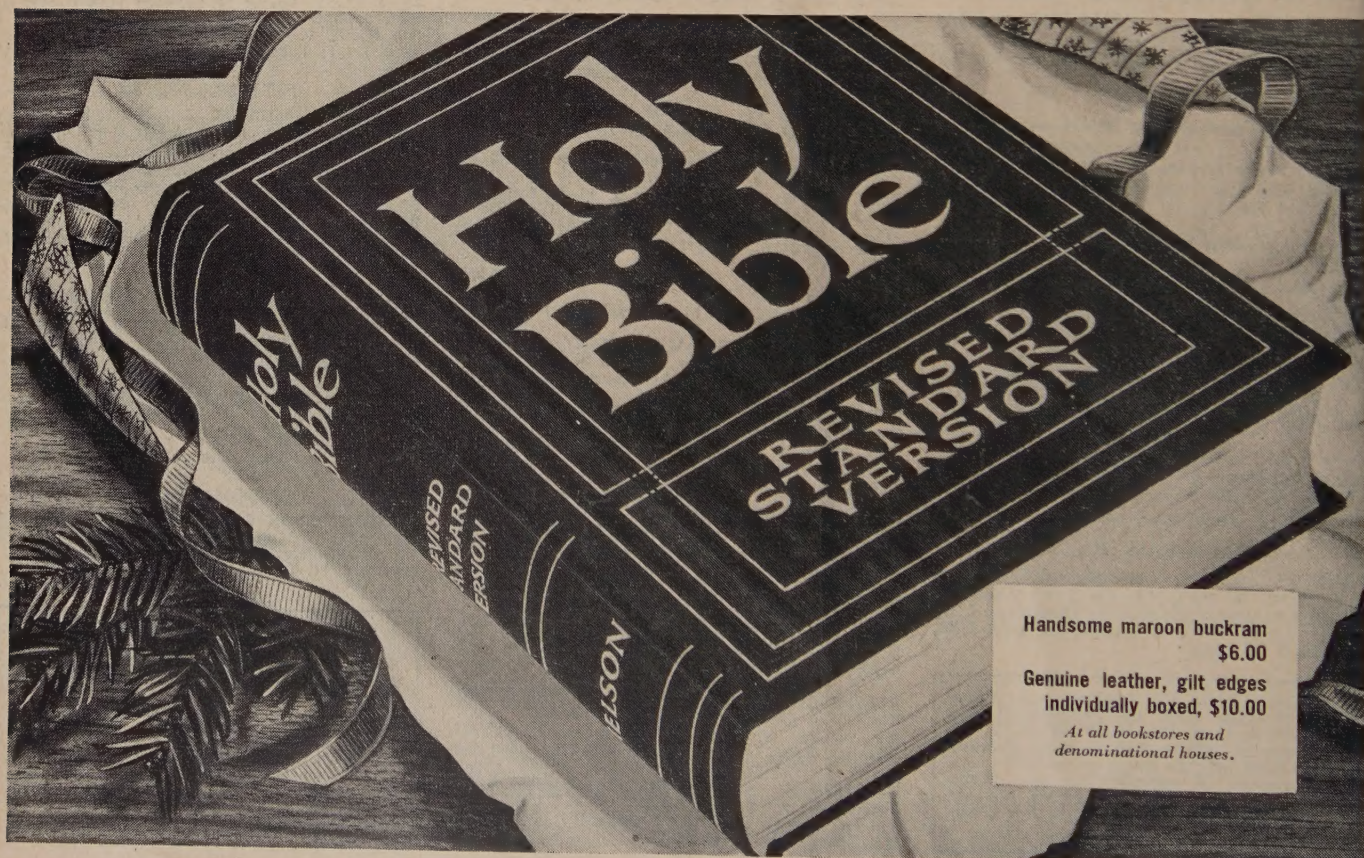
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